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RELIQUIÆ LITURGICÆ.

VOL. I.

Reliquiæ Liturgicæ,

DOCUMENTS,

CONNECTED WITH THE

Liturgy of the Church of England;

EXHIBITING

THE SUBSTITUTES THAT HAVE BEEN
SUCCESSIVELY PROPOSED FOR IT AT HOME, AND THE
ALTERATIONS THAT HAVE BEEN MADE IN THE
ADAPTATION OF IT TO OTHER CHURCHES.

EDITED

BY THE REV. PETER HALL, M.A.

IN FIVE VOLUMES.

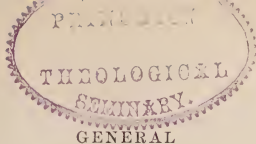
Vol. I.—The Middleburgh Prayer-Book.

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INTRODUCTION.

DOCUMENTS are the forts and bulwarks of history: and with the revival of a taste for history, the restoration and investigation of documents must always keep pace. Towards the study of the annals of the Church of England, the Editor of the present work submits a very humble, but he would trust not altogether a valueless, contribution. His object, as an illustration of the Book of Common Prayer, is simple enough; to exhibit, at one view, the substitutes that have been successively proposed for it at home, and the alterations that have been made in the adaptation of it to other Churches. And towards such object, he ventures to think that the compilation is at once complete and compact; bringing all the materials

calculated to promote his design together, and all within the narrowest limits compatible with the convenience of the reader. Of their curiosity, when thus collected, few, he suspects, will speak contemptuously; of their utility, he can only form an estimate by his own experience. For several years he was engaged in procuring the Formularies he now presents in a more accessible condition, and in examining the nature of their contents as bearing upon the history of the English Church: and in no department of study, perhaps, has he found his mind more agreeably engaged. He has contemplated some of the wisest and the best of men freely discussing the merits and demerits of a Liturgy, upon which their forefathers, at least as good and as wise as they, had bestowed their time and toil, their knowledge and judgment, without grudging; suggesting alterations productive only of debility and confusion, or substitutes that have never gained acceptance, either with the clergy or with the nation; and thus leaving matters nearly as they stood be-

fore,—the Liturgy of Victoria but a new edition of the Liturgy of Elizabeth,—some may say, with its defects unimproved, but all will agree, with its great and noble excellencies uninjured and unabridged.

Within the space of five volumes, not less than seven Forms of Prayer are here laid before the reader: five of them at full length, and the other two only so far otherwise, that for the portions which are repeated either in the same, or in very nearly the same words, references are made to the pages where the matter of the repetition has occurred already. In the Epistles, Gospels, and Psalms, of the Scottish and American Liturgies, (being taken from versions of the Scriptures easily attainable,) it was also thought worth while to reduce the size and price of the volumes by referring merely to the portions appointed as they occur.

Of all these seven Forms it is observable, that not one has ever been taken into use; a remark which, while it may seem to cast discredit over their worth as compositions, may be consi-

dered also as much enhancing their importance towards the object contemplated,—the illustration of the Church of England Liturgy, by comparison and contrast with other Public Manuals of devotion.

A few observations the editor would now offer, descriptive of the several documents ensuing.

I. THE MIDDLEBURGH PRAYER-BOOK.

From the notoriety that attended the movements of the Puritans towards the close of the 16th century, one might have expected to find a variety of allusions to their Liturgy among contemporaries. Such, however, is not the fact. Archbishop Bancroft is generally quoted as chief authority on the subject; (*Survey of Holy Discipline*, 1593, 4to. p. 66; and *Dangerous Positions*, 1595, 4to. p. 68;) and one or two particulars, at least, we gather from his notices: that the book presented to Parliament in 1584 was altered before its publication, so far as regards the acknowledgment of the

office and authority of the Magistrate in matters of religion; and that previously to its introduction into the Low Countries in 1587, its use was nearly confined to Northamptonshire, where Edmund Snape resided. But the most curious of his remarks upon the subject occur in another passage; where he argues that the liberty claimed, and apparently conceded, by the Puritans, in the *Book of Discipline*, they neither allowed nor intended to allow, had the *Book of Prayer* obtained the sanction of the law. "In the Parliament (27 of her Majesty, as I remember) the Brethren," he writes, "having made another Book, termed, at that time, *A Booke of the Forme of Common Prayers, &c.* and containing in it the effect of their whole pretended Discipline; the same book was penned, altogether statute and law-like, and their petition in the behalf of it was, viz. *May it therefore please your Majesty, &c. that it may be enacted, &c. that the Book hereunto annexed, &c. intituled, A Booke of the Forme of Common Prayers, Administration of Sacraments, &c. and*

every thing therein contained, may be from henceforth authorized, put in use, and practised throughout all your Majesty's dominions. See here," he adds, "when they hoped to have attained to their purposes by law, and to have had the same accordingly established, they offered to the Parliament a book of their own, for the *Form of Common Prayers, &c.* and thought it (as it seemeth) altogether inconvenient to leave every Minister to his own choice to use what form he list, other than such as were allowed in some church which had received the Discipline: for any such they liked of indefinitely. Whereby to me it seemeth manifest," he concludes, "that they never meant to have required the enacting of that chapter, *De reliquis Liturgiæ Officiis*; but only to set down what course their brethren should follow for the *interim*, until they might take further order for a book of their own." (*Dangerous Positions*, bk. iii. ch. 10. pp. 96, 97.)

Hooker makes but a bare allusion, in a marginal note, to the Prayer Book presented to Parliament; dismissing it at once as a Formulary never in-

tended to become obligatory on those who received it into use. (*Eccles. Polity*, bk. v. sect. 28.) But from the pages of Strype we learn that, so early as the year 1567, the more violent of the Puritans began to separate themselves into private assemblies; meeting together, not in churches, but in private houses, where they had ministers of their own. "And at these meetings," observes the historian, "rejecting wholly the Book of Common Prayer, they used a Book of Prayers framed at Geneva for the congregation of English exiles lately sojourning there. Which book had been overseen and allowed by Calvin, and the rest of his Divines there, and indeed was for the most part taken out of the Geneva form." (*Life of Grindal*, Oxf. 1821, p. 169.) Again he informs us, under the year 1571, that "The Puritans, however they were not allowed to officiate in public, and had their licenses (if they had any before) disallowed and annulled, yet did still, in their own or other Churches, or in private houses, read Prayers different from the established office of Common Prayer; using the Geneva

form, or mingling the English book." (*Life of Parker*, 3 vols. 1821; v. ii. p. 65.) And yet again, while describing the efforts made by the Puritans, in 1584, for the production of their Bill and Book, he proceeds: "And that all might be ready, as soon as the book was allowed and confirmed by the Parliament, and the government of the Church by Archbishops, Bishops, Archdeacons, Chancellors, &c. and the Book of Common Prayer, laid aside, (as these new Reformers persuaded themselves would now be brought to pass,) they had compiled and got in a readiness a new Platform of Ecclesiastical Government, agreeable to that of Geneva, and another Form of Common Prayer prescribed therein, in the room of the old one, for the use of this Church." (*Life of Whitgift*, 3 vols. 1822; v. i. p. 348. See also Neal's *History of the Puritans*, by Toulmin, Bath, 1793; 5 vols. 8vo. v. i. pp. 418, 419.) That the Form of Common Prayer here prescribed was none other than that now generally known as the Middleburgh Liturgy, there seems but little reason to doubt.

The *Brief and Plain Declaration concerning the Desires of all those Faithful Ministers that have and do seek for the Discipline and Reformation of the Church of England*, was printed in London, by Robert Waldegrave, in 1584, 12mo; just ten years after the *Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God*, 1574, 4to. An edition of the Puritan Liturgy (probably the first) was also issued from the same press, of the same form, and (though without date) yet doubtless either in the same year, or the early part of the year after: for being prohibited by order of Star-Chamber in June, 1585, a second edition, somewhat altered in arrangement, appeared at Middleburgh, (where a company of English merchants resided under the ministry of Cartwright,) in 1586; a third, an exact reprint, but much neater in appearance, in 1587; and a fourth, with additions, in 1602.

As regards the authorship of the volume,—whether or no Cartwright himself, or his friend Travers, or Dudley Fenner, then at Middleburgh, or even Snape, had any hand in the writing,—

certain it is that nothing more was attempted than a brief and desultory compilation from the Genevan form of Calvin; and that probably not direct, but through one or other of the abbreviations of Knox's Book of Common Order.

The publication of the Puritan Prayer-Book in the Low Countries by no means put a stop to the anxiety there expressed for Liturgical Reform in England. So late as three years after the last edition of that Formulary, a little volume appeared, evidently from the Middleburgh press, with the following title: *A Survey of the Booke of Common Prayer, by way of 197 Queres, grounded upon 58 Places ministering just matter of question; with a view of London Ministers' exceptions: all humbly propounded, that they may be syncerely answered, or els offences religiously removed. Anno Dni, 1606, 12mo.* The preface is addressed to King James: and the whole concludes with *The humble Petition of 22 Preachers in London and the Suburbs thereof* to the same monarch, for liberty and toleration in matters of ecclesiastical conformity.

In preparing his copy for the printer, the Editor was led to prefer the text of the edition of 1586, being the earliest in the emended shape, and apparently more correct than either of those which followed ; and to insert the additions from the edition of 1602. Fac-similes of all the three Middleburgh title-pages are prefixed.

(1.) *The Settled Order.*

An adaptation of the Genevan, or Scotch, (somewhat larger than the Middleburgh, but much shorter than either Calvin or Knox,) was presented to Parliament, and printed in a thin tract, 4to. 1644. This, in fact, comprises, among other matter, a restoration of the original edition of the Middleburgh Liturgy, as printed without date by Waldegrave; and is here given as an Appendix to Vol. I. The old London title-page, followed by the Table of Contents, and order of arrangement, is likewise prefixed, as exhibiting the extent of variations in the Middleburgh editions.

(2.) *The Service and Discipline.*

Another abridgment of Calvin, or rather of Knox, had been already presented to Parliament, and printed in two editions, under different titles; the former in 1641, the latter in 1643; both of them as tracts, in 4to. An edition was subsequently inserted in *The Phenix*; 2 vols. 1707, 1708, 8vo. (v. ii. pp. 204—259.) This also belongs properly to Vol. I. but has been attached (merely for the convenience of equalizing the sizes of the volumes) as an Appendix to Vol. III. The Psalms in Verse, though mentioned in the Introductory Sonnet, were never added.

II. THE SCOTTISH PRAYER-BOOK.

Few volumes of theological repute have been more ignorantly discussed and denounced than the Liturgy which commonly passes under the title of Archbishop Laud's Service-Book for Scotland. The work, though exhibiting occasionally indications of haste, or rather of the want of a

final revision, is by no means subject to the charges of Popery so freely brought against it, even in the restoration of the Communion Service (especially as regards the Rubrics) towards the first book of Edward VI. Some things, no doubt, are changed for the worse : and perhaps some things for the better. But how far Laud was really responsible for either the good or the bad, let him be taken on the credit of his own word, in the *History of his Trials and Troubles*, 1695, fol. (pp. 168—170.)

“ Dr. John Maxwell, the late Bishop of Ross,” he writes, “ came to me from his Majesty. It was during the time of a great and dangerous fever, under which I then laboured. It was in the year 1629, in August or September, which, come that time, (Feb. 8th, 1641,) is thirteen years since. The cause of his coming was to speak with me about a Liturgy for Scotland. At his coming I was so extreme ill, that I saw him not : and had death (which I then expected daily, as did my friends and physicians also) seized on me, I had not seen this heavy time. After this,

as much as I could with my obedience; and when nothing would serve, but it must go on, I confess I was then very serious, and gave them the best help I could. But wheresoever I had any doubt, I did not only acquaint his Majesty with it, but writ down most of the amendments or alterations in his Majesty's presence. And I do verily believe there is no one thing in that book, which may not stand with the conscience of a right good Protestant. Sure I am, his Majesty approved them all; and I have his warrant under his royal hand for all that I did about that book. And to the end the book may be extant, and come to the view of the Christian world, and their judgment of it be known, I have caused it to be exactly translated into Latin; and, if right be done, it shall be printed with this history. This was that which I did concerning the matter and substance of this Service-Book.

“As for the way of introducing it, I ever advised the Bishops, both in his Majesty's presence, and at other times, both by word and by writing, that they would look carefully to it,

and be sure to do nothing about it but what should be agreeable to the laws of that kingdom; and that they should at all times be sure to take the advice of the Lords of his Majesty's Council in that kingdom, and govern themselves and their proceedings accordingly. Which course if they have not followed, that can no way reflect upon me; who have both in this, and all things else, been as careful of their laws, as any man who is a stranger to them could be. And in a letter of mine, after my last coming out of Scotland, thus I wrote to the late Reverend Archbishop of St. Andrew's, Sept. 30, 1663, concerning the Liturgy: 'That whether that of England, or another, were resolved on, yet they should proceed circumspectly: because his Majesty had no intendment to do any thing but that which was according to honour and justice, and the laws of that kingdom.' And a copy of this letter I have yet by me to shew. And for the truth of this narration, I know his Majesty (and my Lord of Ross) himself will avow it.

“And here I take leave to acquaint the reader

that this was no new conceit of his Majesty, to have a Liturgy framed, and Canons made for the Church of Scotland. For he followed his royal father, King James, his example and care therein, who took order for both at the Assembly of Perth, *Anno* 1618."

Another narrative of the whole transaction is also given, in no very conciliatory language, in the *Large Declaration concerning the late Tumults in Scotland, by the King*, Lond: 1639, fol. (pp. 15—32.)

A Prayer-Book, like the English, was indeed what James I. had long coveted for Scotland: and as early as 1617 the English Liturgy was actually used in the Chapel Royal of Holyrood. At length, in conformity with a resolution of the General Assembly passed the year before at Aberdeen, a Liturgy for Scotland was prepared by a Committee of Divines, and submitted to the judgment of the King. But though his Majesty lived till 1625, nothing more was effected. Of the original draft, however, as then sanctioned, and subsequently proposed to

King Charles I, a fair copy exists in MS. bound up with the Liturgy of 1637, in the British Museum: from a transcript of which an edition was printed by the Rev. Alexander Irwin, of Armagh, in the British Magazine for 1845 and 1846; and another is now preparing, by the same Editor, as a separate publication.

In 1629, Charles brought the business of the Prayer-Book formally before the Scottish Bishops, and urged them to diligence in carrying his wishes into effect. And now occurred the circumstances narrated above by Laud. Still, four more years elapsed, with nothing done. At length the King was crowned at Edinburgh, in 1633. There he again proposed the adoption of the Liturgy: the elder Bishops expressing their apprehensions; the younger declaring there was nothing to be feared from its introduction. So far, his Majesty took part with the latter: but against them, and with Laud also on his side, he argued for the English book, to the omission of the variations proposed for Scotland.

But the voices of the younger prevailed. A code of Canons, announcing the design, and enforcing the observance, of a Form of Prayer not yet begun, was first sent down into the North, in 1635; and a Liturgy then prepared in Scotland by Archbishops Spottiswoode of St. Andrew's, and Lindsay of Glasgow; assisted by Wedderburn, Dean of the Chapel Royal, Edinburgh, afterwards Bishop of Dunblane, and by Bishops Guthrie of Moray, Maxwell, of Ross, and Whiteford of Brechin. On its being conveyed to London, Charles referred it to the examination of Laud, as well as of Juxon Bishop of London, and Wren Bishop of Norwich. Juxon, being Lord Treasurer, as well as Bishop, was too busily occupied already to pay the requisite attention; so that Laud and Wren were left to their work alone.

With the Liturgy had been likewise sent "Certain notes to be considered of:" among the rest, as given by Fuller, (*Ecclesiastical History*, 9 vols. 8vo. 1846; v. viii. p. 108.) "That the Magnificat, and the rest of the

Hymns, together with the Epistles and Gospels, should be printed according to the last translation in the reign of King James; and that this might be done pursuant to such directions as they had received for printing the Psalms of David in the last translation. That for the better singing of those Psalms to the organ, a colon should be made in the middle of every verse, as it stands in the English. That every Prayer, or Office, through the whole Communion, should be named in the rubric before it; that the parts of the service might be better distinguished to the congregation. That the Invitation, Confession, Absolution, Sentences, Prefaces, and Doxology, should be set in the same order they stand in the English Liturgy: and that the Prayer of humble access to the Holy Table might stand immediately before receiving."

In Prynne's *Hidden Works of Darkness brought to Light*, (1645, fol. p. 152.) a letter is brought forward, written by Laud to Wedderburn, informing him how many of the notes were allowed

and recommended for adoption by the King, and adding sundry directions from his Majesty. The amendments suggested in the English Liturgy, to please the majority of the Scottish Prelates, were written chiefly in presence of the King, on the margin of a copy of the English Liturgy, 4to. 1632, with a warrant subjoined, as follows, for their adoption :—

“CHARLES R.

“I give the Archbishop of Canterbury command to make the alterations expressed in this Book, and to fit a Liturgy for the Church of Scotland. And wheresoever they shall differ from another Booke, signed by us at Hampt. Court, September 28, 1634, our pleasure is to have these followed: unless the Archbishop of St. Andrews, and his brethren who are upon the place, shall see apparent reason to the contrary.

“At Whitehall, April 19th, 1636.”

This very book (or, more probably, a duplicate made for his own use) was found by

Prynne in the Archbishop's apartments in the Tower of London. In the changes and chances of the world, it came, about a century and a half ago, into possession of a clergyman named Watson, who held the Rectory of Hingham, in Norfolk; and by him it was deposited in the Library of the city of Norwich. Hence, by the year 1766, it had found its way into the collection of Mr. Primall, (or rather, Primatt,) a Clergyman of the same city: but where it now is, or whether it still exists, is a question yet to be ascertained. The peculiarity of the volume, however, has not altogether vanished out of reach: for of the MS. alterations there is one copy preserved in the Cathedral Library of Armagh; and another, from the pen of Archbishop Tenison, in the Library at Lambeth Palace. From a transcript of the latter of these, the whole of the notes have been printed by the Rev. J. C. Crosthwaite in the *British Magazine* for 1847; followed by observations tending to illustrate the use made of the Scottish emendations in the revision of the English Liturgy in 1661.

And now, at last, the Privy Council of England, without so much as consulting, or even informing, the General Assembly of the Scottish Church, authorized the use of the New Liturgy, to commence one week after date; viz. from Easter-Day, 1637: which day was afterwards changed for July the 23rd.

A most violent attacke on the "Popish-English-Scotish-Masse-Service-Book," followed by a short account of the attempt made for its establishment in Scotland, appears in *Row's Historie of the Kirk of Scotland*, (1636, 1637,) printed by the Wodrow Society; (Edinb: 1842, 8vo. pp: 398-409.) The opposition encountered, and the troubles and disasters that ensued, are also recited with melancholy minuteness in the 2nd Book of Clarendon's *History of the Rebellion*.

Of the chief of the alterations made in the Scotch from the English Liturgy, the reader may obtain a full account from L'Estrange's *Alliance of Divine Offices*, 1659, fol. (from p. 65 to p. 303.) The following is presented as a

summary by the Rev. W. K. Clay, of Ely College, in an article lately reprinted from the *British Magazine* :—

“Several Scotch saints inserted into the Calendar; the Apocrypha read only on a few saints' days; the book of Isaiah placed in its due order; the new translation of the Bible used; *Presbyter* put for *Priest*, and also occasionally for *Minister*, though sometimes joined with both *Minister* and *Curate*; the twenty-third Psalm substituted in the place of the *Benedicite*; the Athanasian Creed and the Litany slightly altered; the second of our present Ember prayers introduced; the Lord's Table to stand at the uppermost end of the chancel; the Prayer for the Church Militant lengthened, but in the same spirit as at our own last review; the Communion Service partly arranged and worded as in 1549; half the sacramental offerings to be given to the *Presbyter*, to provide him with divinity books; and the water in the font to be changed at least twice a month, and consecrated each time.”

Bishop Short adds, (*History of the Church of England*, Oxf. 1832, 2 vols. 8vo. v. ii. pp. 317, 318.) "In the administration of the Lord's Supper,—which is the only service in which any considerable change takes place,—the bread and wine are to be 'offered up,' and placed upon the Lord's table. The prayers for the Church Militant, and of consecration, are nearer to those of 1549; and the words pronounced at the delivery of the elements, are the very same as those in the Prayer-Book of that date. These had been altered in the reign of Elizabeth, for fear of any mistake about transubstantiation. In one rubric the word *corporal*, for the napkin, is retained; in another, the use of wafer-bread is permitted; and in the prayer which now immediately follows the Lord's Prayer after receiving, but which in the Scotch Prayer-Book is used before, the expression, we 'may worthily receive the most precious body and blood of thy Son,' is reintroduced from that of 1549. . . It may be here worthy of remark, that a custom, prevalent in

many parishes in England, of saying, 'Glory be to thee, O God,' immediately before or after the reading the gospel for the day, is directed in the Scotch Prayer-Book, and was perhaps then introduced, from being in common use in this country."

Many have been the doubts expressed, whether there was more than one edition of the Scottish Liturgy printed in 1637, folio. In a translation of *Caille's History of Printing*, by James Watson, published at Edinburgh, in 1713, 8vo. occurs the following passage, on the reputation obtained for the art of printing in Scotland before the Great Rebellion, and its subsequent decay: "The folio Common Prayer-Book, printed before those troubles by Robert Young, then printer to the Royal Martyr, is a pregnant instance of this. I have with great pleasure view'd and compar'd that book with the English one in the same volume printed about the same time by the King's printer in England: and indeed Mr. Young's book so far exceeded the other,

that there could be no comparison made between them. You'll see, by that printed here, the master furnish'd with a very large fount, four sheets being inset together; a vast variety of curiously-cut head-pieces, finis's, blooming-letters, fac-totums, flowers, &c. You'll see the compositor's part done in the greatest regularity and niceness in the kalendar, and throughout the rest of the book; the pressman's part done to a wonder in red and black; and the whole printed in so beautiful and equal a colour, that there is not any appearance of variation. But this good and great master was ruin'd by the Covenanters for doing this piece of work, and forc'd to fly the kingdom." —(*Preface*, pp. 9, 10.) There is here a little, and but a little, ambiguity in the manner of wording. Yet by *the English one* some have concluded that an English edition of the Scottish book was meant: and the Editor actually saw, not long ago, a contemporaneous edition of the English Liturgy, bound in the same covers with the Scotch Liturgy of 1637,

and the volume described as two editions of the Prayer-Book of the Church of Scotland.

But whether there was more than one edition printed and published the same year in Scotland, is a question not quite so summarily dismissed. On this point, the Editor has endeavoured to arrive at a satisfactory conclusion: and with not less than five copies, together with collations of several others, now lying before him, and all of them varying more or less from one another, he feels himself competent to pronounce, that, besides smaller differences in other copies, there are, distinct if not entire, two editions.

All the copies he has seen, range under one or other of two classes; distinguishable at once, by the one having, and the other not having, at the end of the Psalter, and after the word FINIS, the word CERTAINE subjoined, as if intended for the catch-word to a page yet to come. He has examined two copies of this last class, and finds them both agreeing with each other, as well as with another copy of the same

class, formerly belonging to Palliser, Archbishop of Cashel, and by him bequeathed to the Library of Dublin University; except that the title-page to the Psalter, while standing in one of them as given in the latter fac-simile of the present reprint, appears in the other, as in the Dublin copy, with some little variation in the divisions of the lines, and with a transposition of the words *said* and *sung*.

As regards the other class of copies, which have not the word CERTAINE, the Editor here finds not less than three variations in the title-page to the Psalter. First, there is the former title given in fac-simile in the present reprint; secondly, there is the same title as the former, but with the omission of the word *Pointed*; and, thirdly, there is again the same title as the former, but with the date 1637 introduced into the ornamental wood-cut, though the date 1636 remains below as in the others.

Now, it appears that all the copies which belong respectively to these two classes, though each class agreeing in itself, differ throughout,

the one class from the other, in a multitude of particulars; as the reader may observe by the collation of Archbp. Palliser's copy, printed by Mr. Crosthwaite in the *British Magazine* for December, 1846. But it is a curious circumstance, that in all the copies, (no matter to which of the two classes they belong,) much as they differ from each other, the leaf (sheet h h, folio 3) which contains Psalm cix, has been cancelled: and from a copy formerly belonging to Archbishop Nicholson, now in possession of the Rev. Dr. Todd, of Dublin, (which contains both the original leaf, and the substitute,) it appears that the printers had omitted the latter portion of verse 30, and the whole of verse 31, of that Psalm.

To account for the word CERTAINE, the circumstance may be mentioned, that in the English Prayer-Book of 1632, (the edition used by the King in his revision,) after the Psalms were added, as usual, *Certaine Godly Prayers to be used for Sundry Purposes*. Now, on a fly-leaf at the end of the Scotch Prayer-Book of 1637, in the

Library at Lambeth, there is an entry made of a note by Laud: "His Majesty commands that these Prayers followinge, or any other, (for they are different in several editions,) be all left out, and not printed in your Liturgye." Strangely enough, however, there exists at least a solitary copy, the property of the late G. Stokes, Esq, of Cheltenham, (and probably others may come to light,) where the last leaf of the Psalter is actually followed by two other leaves of CERTAINE GODLY PRAYERS, as just mentioned. The Prayers are not complete: but the leaves are of the same colour and texture, and apparently of the same type and press, as the book itself; perhaps printed by mistake as a portion of the Scotch Liturgy, or perhaps only taken out of an edition of the English. But the Editor inclines to think them genuine.

What may have been the occasion of the two editions, and of their several variations, remains as much a mystery as ever. For himself, the Editor would only observe that the copies that have *not* the word CERTAINE (and the word

serves well enough to distinguish the editions from one another) are far rarer than the others : though such as *have* the word, he suspects are the earlier impressions of the two. To some copies is subjoined the Scottish version of the Psalms by King James ; and to some, the old English version by Sternhold and Hopkins : but neither of them can be said to form an integral portion of the volume.

The English Prayer-Book gradually found its way back into the houses and closets of many families in Scotland after the restoration of the Stuarts ; and began to take its place, as the Liturgy of the Episcopal Church, on the union of the kingdoms : but as a publicly accredited Formula, the Scottish never came into use again. An edition (apparently from the original with the word CERTAINE) was printed at the expense of the Earl of Winton, by Watson of Edinburgh, in the year of the Toleration Act, 1712, 12mo ; with "the Psalms of King David translated by King James," annexed : but its services were probably confined to his own chapel of

Tranent, and a few of the more rigid of the Non-jurors. Another has been published in black-letter by Mr. Pickering, among his series of early and authentic Liturgies, in 5 vols. folio, 1845; and another by the Rev. W. Keeling, among his *Liturgiæ Britannicæ*, or Books of Common Prayer so arranged in columns, as to shew their respective variations, 1842, 8vo. Another is also announced as in preparation by the Spottiswoode Society, instituted at Edinburgh in 1843. In the Library of the University of Dublin is a large paper copy of the folio of 1637, (with the word CERTAINE,) presented by Archbishop Spottiswoode to Bishop Wren. There are also copies of the 12mo. of 1712 on large paper.

For some curious particulars relative to Robert Young, the King's Printer, and his edition of the Scottish Prayer-Book of 1637, the reader is referred to a document by Robert and James Bryson, afterwards the unsuccessful claimants of the same office, entitled, *Information anent his Majestie's Printers in Scotland*, in the 1st vol. of the *Spottiswoode Miscellany*, Edinb. 1844, 8vo.

(pp. 295—302.) The Letters Patent of Robert Young and Evan Tyler, bearing date June 30, 1641, are inserted in the Appendix to the *Memorial for Bible Societies in Scotland*, published anonymously by the Rev. Principal Lee, Edinb. 1824, 8vo. (p. 40.)

The present edition was printed from the edition with the word CERTAINE, compared and corrected throughout by the other edition of the same date.

III. THE PARLIAMENTARY DIRECTORY.

By an ordinance of Cromwell, passed through both Houses of Parliament in the summer of 1643, a Synod of Divines and Laymen was directed to assemble for the settlement of the Government and Liturgy of the Church of England. This was the Assembly of Westminster; by whom, among other works, the Directory was provided for the Public Worship of God in the three kingdoms. The Divines were selected by the Parliament, according to counties; and ten Peers, and twenty Members of the House of Commons, were added, besides

deputies from the Church of Scotland ; in all, sixty-nine ; the Episcopal clergy having declined the summons, and thus left the business exclusively with Presbyterians, Independents, Brownists, and Erastians,—pledged, almost to a man, to the extermination not only of Liturgy, but of Episcopacy, and of the Church as then by law established.

Their first resolution was to destroy whatever they found ; their second, to consult for the provision of something better. Unfortunately, the work of demolition was soon accomplished ; while a full year was allowed to pass away, without so much as an attempt at restoration. Then came the ordination of Elders and Deacons by an Association of Ministers in and about London, and other chief towns : and then, and not till then, the preparation of a Book of Service. A Committee was appointed to agree upon certain general heads for the direction of the Minister in the discharge of his office before the congregation : these, being arranged in London, were sent to Scotland for approbation, and summarily established by ordinance of

Parliament, (though denounced by a counter-ordinance from the King,) as the Directory for Public Worship.

The volume thus brought into existence (as indeed its name implies) is not so much a Form of Devotion, as a Manual of Directions; the Minister being allowed a discretionary latitude, either to make the most of what he had there, or to use his own abilities in the supply of what he had not.

A few of the variations, more especially directed against preceding usages, may here be noticed: such as, the rejection of the Apocrypha: the discontinuance of private baptism; of God-fathers and God-mothers; of the sign of the cross; of the wedding-ring; and of the administration of the Lord's Supper to the sick at home: the removal of the Communion-Table into the body of the church; with the preference of a sitting or standing to a kneeling posture. All Saints' days are discarded, and all vestments; nor is any service appointed for the burial of the dead. No Creed is recited,

nor are even the Ten Commandments enjoined ; though these last, as well as the Apostles' Creed, were added to the Confession of Faith a year or two afterwards. And yet, with all these deductions from its usefulness, the Directory is a fine composition, very simple and often very solemn, and doubtless (by whomsoever composed) the result of no little thoughtfulness and care.

Some time elapsed before the New Formulary was brought generally into adoption throughout the land. In some places the churchwardens could not get it, and in some the congregations encouraged their Pastors to hold it in contempt : some used the old Liturgy, some a form of their own, and some none at all. The Assembly remonstrated, and the Parliament repeated its prohibitions and injunctions : and so things continued, the Church out of order, and the people out of humour, till the restoration of Charles II ; when, the constitution being placed on its old foundation, the Liturgy resumed its authority as a matter of course, the ordinance for its repeal having never obtained the royal assent.

Several editions of the Directory appeared during the years 1644, 1645, and 1646; all printed in London, and all in 4to. Of the title-page of that which the Editor takes to be the first, and which he chiefly used in preparation for the press, a fac-simile is given in the present work: others were printed for Evan Tyler, Alexander Fifield, Ralph Smith, and John Field; others for G. M. and J. F. and probably more. Fuller, who gives a summary of the arguments, *pro* and *con*, in the controversy between Liturgy and Directory, (*Church History of Britain*, Oxf. 1845, 6 vols. 8vo. v. vi. pp. 311—315.) states that the printing was assigned to Rowborough and Byfield, who sold their privilege for several hundreds of pounds. Editions (somewhat differing from the English) are also inserted among the Confessions, Catechisms, and other Formularies of the Church of Scotland: there is another in the Appendix to Neal's *History of the Puritans*, 1797, 5 vols. 8vo; and another in Clay's *Book of Common Prayer Illustrated*, 1841, 12mo. And there is still another now printing,

with other illustrations of Ecclesiastical History, by James Heywood, Esq. of Acresfield, near Manchester.

IV. THE SAVOY LITURGY.

In the *Declaration concerning Ecclesiastical Affairs*, issued in 1660, the King allows that he had found exceptions taken against several things in the Liturgy of the Church of England; and consents to the appointment of an equal number of Episcopalian and Presbyterian Divines to review the whole, and to make such alterations as might seem necessary. At the same time, he leaves it to the Minister's choice, either to use the new, or to confine himself to the old, as he should think fit.

Accordingly, in the spring of 1661 a Royal Commission was issued to the following two and forty, (being twelve principals, and nine assistants, of either party,) for the work contemplated: viz. on the one side, to Frewen, Archbishop of York; Sheldon, Bishop of London; Cosins, of Durham; Warner, of Rochester; King, of Chichester;

Henchman, of Salisbury; Morley, of Worcester; Sanderson, of Lincoln; Laney, of Peterborough; Walter, of Chester; Sterne, of Carlisle; Gauden, of Exeter; Earle, Dean of Westminster; Doctors Heylin, Hacket, Barwick, Gunning, Pearson, Pierce, Sparrow, and Mr. Thorndike: and, on the other side, to Reynolds, the Presbyterian Bishop of Norwich; Doctors Tuckney, Conant, Spurstow, Wallis, Manton, Horton, Jacomb, Bates, Cooper, Lightfoot, Collins; and Messrs. Calamy, Baxter, Jackson, Case, Clark, Newcomen, Woodbridge, Rawlinson, and Drake. They are instructed "to review the Common Prayer, and to make such alterations therein as shall be thought most necessary; and some additional forms in the scripture phrase as near as might be, suited to the nature of the several parts of worship;"—"comparing the same with the most ancient Liturgies which have been used in the Church, in the primitive and purest times:"—"to take into serious consideration the several directions, rules, and forms of prayer, and things in the said Book of Common Prayer contained,

and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same; and if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as shall be agreed upon to be needful and expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the churches under our protection and government: but avoiding, as much as may be, all unnecessary alterations of the forms and Liturgy wherewith the people are already acquainted, and have so long received in the Church of England.”

At the Savoy, in the Strand, London, the Conference met, three weeks after the issue of the Commission, and in the apartments there assigned to the Bishop of London; who at once required the Presbyterians to state their objections against the Liturgy in writing. These, after some reluctance, they presented; and, shortly afterwards, a new Form of Prayer composed by Baxter, under the title of *The Reforma-*

tion of the Liturgy, more generally known as the Savoy Liturgy.

The work is described as the labour of little more than a fortnight : a suggestion by no means incredible ; for, spite of the praise bestowed on it by his biographer, that "few better Liturgies exist," (Orme's *Life of Baxter*, 1830, 2 vols. 8vo. v. ii. p. 420.) a less desultory performance might have been expected from a mind so used to composition, and on an occasion so urgently calling for the exercise of wisdom and deliberation. The method he pursued in its composition was to follow the Lord's Prayer and the Ten Commandments : but "my leisure," he owns, "was too short for the doing of it with that accurateness, which a business of that nature doth require, or for the consulting with men and authors. I could not have time to make use of any book save the Bible and my Concordance ; comparing all with the Assembly's Directory, and the Book of Common Prayer, and Hammond L'Estrange." (*Reliquiæ Baxterianæ*, part ii. p. 306.)

Such as it was, the Liturgy was first submitted to the Committee of Presbyterians, and, after some slight alterations, approved. It was then presented to the Bishops and their assistants, preceded by a *Petition for Peace*; comprising a statement of difficulties and discontents, much less calculated to pacify, than to irritate and embarrass, a Council of Churchmen.

“His argument,” remarks Bishop Short, “is that his brethren dare not conform about things which they esteem far from indifferent, for fear of God’s wrath. He talks of their tenderness for the honor of Christ, speaks of the unmerciful impositions of the bishops, even if that for which they stood were of God; and urges them, instead of pressing conformity because it was law, to join with the Nonconformists in petitioning the King and Parliament, that it might be no longer law. He reminds them of the number of Ministers who must suffer, of people who must grieve, even for their souls, because their teachers could not submit to the burden of re-ordination, subscription, and the ceremonies;

and appeals to their readiness to suffer in their worldly interests, as a proof of the sincerity of their professions." (v. ii. pp. 238, 239.)

"Its prayer," adds Dr. Cardwell, "was that the New Liturgy should be adopted as well as the Old, and either of them be used at the discretion of the Minister; that there should be freedom from subscription, from oaths and ceremonies, according to the terms of the King's Declaration; and that no ordination, whether absolute or conditional, should be required from any who had already been ordained by Parochial Pastors." (*History of Conferences connected with the Revision of the Common Prayer.* Oxford, 1841, 8vo. p. 261.)

On receiving the exceptions to the Liturgy, the Bishops proceeded to draw up formal replies to each in order, as they appear at length in Collier's *History*. (v. viii. pp. 404—426.) The Nonconformists replied, but the Bishops remained inexorable: till, about ten days before the expiration of the Commission, (which was limited to a duration of four months) a personal

conference was agreed to between Drs. Pearson, Gunning, and Sparrow, for the Episcopalian party; and Drs. Bates and Jacomb, and Mr. Baxter, for the Presbyterian. But for want of order, and mutual forbearance, the arrangement ended, like the rest, in nothing.

At length Bishop Cosins proposed an expedient to end the controversy, by putting the complainants upon a distinction between things unlawful and things inexpedient. But this also failed: and after another effort to manage the dispute in writing, the Savoy Conference terminated, and the Savoy Liturgy was soon numbered among things forgotten; the few changes in the English Prayer Book that were thought desirable, being reserved for Convocation the year after.

The Petition for Peace, with the Reformation of the Liturgy, was first printed in London, 1661, 4to. of which date and size the Editor collated two editions, when revising his copy for the Printer. In the fac-simile of the title-page he has purposely omitted the first line, as

not thinking it worth while to add one-third to the bulk of the volume by prefixing the *Petition* which has no direct connection with the Liturgy. In the *Reliquiæ Baxterianæ*, published from his own manuscript, by Matthew Sylvester, 1696, fol. (part ii. pp. 308—333.) are preserved “The Exceptions against the Common Prayer which I offered the Brethren, when they were drawing up theirs:” followed by the Exceptions compiled in the Committee. Afterwards is given also the *Account and Petition to the King*, composed by Baxter, and presented by his brethren the Ministers commissioned for the review and alteration of the Liturgy. Neither the *Petition* nor the *Liturgy* is there printed; but in an earlier portion of the volume (part i. p. 121.) occurs a notice, that while both of them were written by himself, except the Prayer for the King, written by Dr. W. (probably Professor Wallis,) as well as the Reply to the Answer of the Episcopalians, and the two last Addresses, they were all printed, like the other Papers laid before the Conference, by *Somebody*,—that is, as

elsewhere explained, surreptitiously. "But in the First Proposals," he adds, "and the Exceptions against the Liturgy, I had less to do than some others."

An Abridgment of Mr. Baxter's History of his Life and Times, was published by Dr. Calamy, in 1713, 1727, 4 vols. 8vo. where, as an Appendix to vol. i. is printed the Reformed Liturgy, but without the Petition. On comparison with the original, the Editor found the copy, there given, occasionally corrected. In *The History of Non-conformity*, 1704, 8vo. may be seen not only the Petition and the Liturgy, but almost all the documents that bear directly on the controversy.

The proceedings at the Savoy form the 6th Chapter of *Dr. Cardwell's History of Conferences*; which is followed by several documents, including the First Address and Proposals, the Exceptions against the Book of Common Prayer, and the Answer of the Bishops. (pp. 238—368.)

Besides collected editions of Baxter's works, the Reformed Liturgy will also appear in vol. i.

and the Petition for Peace in vol. ii. of the publication already mentioned, as preparing by Jas. Heywood, Esq. of Acresfield.

V. THE AMERICAN PRAYER-BOOK.

The Independence of the United States, in the year 1783, became the signal for a movement onward in Ecclesiastical affairs. A General Convention of Episcopalians was held in the autumn of 1785, at Philadelphia, consisting of an equal number of lay and clerical members, for the formation of a system of government, and the preparation of a Book of Common Prayer, suited to the circumstances of America after the Revolution. The Book thus produced, and commonly known as the PROPOSED PRAYER BOOK, corresponded in many particulars with the revision attempted by the Commissioners of the Church of England in 1689; and was generally received by the Southern, though not by the Northern, States. The volume was printed for Hall and Sellers, of Philadelphia, in 1786, 12mo, (as may be seen by the fac-simile of the

title-page, given hereafter;) and was reprinted in London for Debrett, in 1789, 12mo. This is the Liturgy here presented; the text being taken from the original, compared with the reprint, which, somehow or other, presents several variations, chiefly in the Calendar.

The same Convention having made application to the English Prelates for the extension of Episcopal Consecration to America, an examination of the Liturgy was deemed indispensable; when it appeared that, among other alterations made from the English Formulary, the Nicene and Athanasian Creeds were omitted, and the clause on the descent of Christ into hell (which the present Editor has taken the liberty of restoring between brackets) withdrawn from the Apostles' Creed. On this discovery, the petition was rejected; till, in 1786, the Nicene Creed was inserted, as optional, after the Apostles' Creed, and the Apostles' Creed restored to its completeness; when the Consecration was granted, subject to the provisions of an Act of Parliament. The Athanasian Creed was still

excluded; nor indeed has ever been adopted into the Liturgy of America, though recognised in the Articles of the Church.

The Convention (now organised as triennial) again met in 1789, when the Canons of the Church were enacted, and the Liturgy arranged much as it now stands; with the exception of a few less prominent alterations, and the addition of two or three Occasional Services. Among the former, however, is one of rather a singular character. For in the very next Convention, of 1792, permission was granted either for the omission, as before, of the clause of the descent into hell from the older Creed, or for the substitution of the expression, "He went into the place of departed spirits," as being considered words of the same meaning. Selections from the Prayer-Book version of the Psalms were then also prefixed to the Psalter, "to be used instead of the Psalms for the Day at the discretion of the Minister;" who, on days of Fasting and Thanksgiving, as well as at Charitable Collections, might appoint both

Psalms and Lessons, unless otherwise directed by the Ordinary. Furthermore, also, in imitation of the more recent editions of the Scotch Communion Office, the Prayer of Oblation and Invocation was introduced directly after the Prayer of Consecration, taken likewise from the same Office: except that for the passage, "that they may become the body and blood of thy most dearly beloved Son," was substituted, as in the English form, "that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." A choice was also permitted in the Ordination Service; where, instead of the words, "Receive the Holy Spirit," &c. the Bishop might merely say, "Take thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands."

A little volume, *On the Origin and Compilation of the Prayer-Book*, by the Rev. W. H. Odenheimer, published at Philadelphia, 1841,

12mo. furnishes some facts and dates worth recording: as, for example, that the Form for the Consecration of Churches was added in 1799; the Articles of Religion in 1801; the Office for the Institution of Ministers, partly in 1804, and partly in 1808; the Selection of Hymns, now in use, adopted in 1789, extended in 1808, and finished in 1826; and the Psalms in Metre, in 1832. An account of the gradual reformation of the Psalms and Hymns is contributed among *Historical Notices of Psalmody*, by the Rev. T. Hartwell Horne, to the *Christian Observer* of Oct. 1847. The *Proposed Book* contained likewise a few Psalm-Tunes, engraved on copper, which have not been repeated in subsequent editions.

An Ordinance had passed in 1811, prohibiting changes from that time forward, "unless proposed at one Convention, and ratified three years afterwards at the next." Since which resolution, but few modifications of the established order of worship have taken place, and those but in secondary matters. Indeed there

exists at present an increasing disposition to keep as close as possible to the Liturgy of the Church of England.

The Contents of the American are mainly the same as in the English Liturgy, even to the order of arrangement. The differences, not already mentioned, may be stated in the summary of Mr. Clay, reprinted also from the British Magazine, as follows:—

“ Proper *Second Lessons* appointed for Sundays : no names of Saints in the Calendar : the Vigils omitted ; also the first two rubrics before Morning Prayer : the Absolution styled, ‘ *The Declaration of Absolution,*’ and followed by the Absolution from the Communion Service, which may be substituted for it : the *Gloria Patri* may be said according to our practice, but must be said when *all* the Psalms are ended, unless the *Gloria in Excelsis* is then preferred : parts of the *Venite* and *Benedicite* left out : “ who alone worketh great marvels,’ altered to, ‘ from whom cometh every good and perfect gift :’ the 92nd and 103rd Psalms put for the *Magnificat* and

Nunc Dimittis : the eighth portion of the Litany begins with, 'From all inordinate and sinful affections : ' at his discretion, the Minister may omit all that intervenes between the second petition to the 'Lamb of God,' and the prayer 'We humbly beseech thee,' &c : several occasional 'Prayers and Thanksgivings' added. In the Communion Service, the first Lord's Prayer 'may be omitted, if Morning Prayer hath been said immediately before ;' and so of the Creed : to the Commandments may be subjoined our Saviour's description of the two great Commandments of the Law : the second of the Collects, put by us after the Blessing, occupies the place of the two for the Queen : 'Glory be to thee, O Lord,' enjoined : a second Proper Preface (or another form in addition) for Trinity Sunday : the declaration respecting kneeling omitted. The Baptismal Service positively allows parents to be sponsors : either of the first two Prayers may be passed over : the Apostles' Creed is only referred to, not repeated as a question to the sponsors : the sign of the cross, and the accom-

panying form of words, may be left out. The Office of Matrimony is shortened at the commencement; and ends like that in Calvin's Prayer-Book, or Knox's Book of Common Order, with the blessing of the parties; comprising, in fact, only the ceremonial part of our service: the Lord's Prayer is introduced after the giving of the ring. In the Visitation of the Sick, the special confession of sins, and the absolution consequent thereon, are omitted: the 130th Psalm is substituted for the 71st, and some additional prayers are appended. In the Burial Service, portions of the two Psalms are mixed up together as one: for 'to take unto himself the soul,' occurs 'to take out of this world the soul:' instead of, 'in sure and certain hope,' &c. there is 'looking for the general resurrection in the last day, and the life of the world to come:' for, 'that it hath pleased thee to deliver,' comes 'for the good example of all those thy servants, who, having finished their course in faith, do now rest from their labours.' Part of the first Psalm is given in the Office for

the Churching of Women; but the second, and the Lesser Litany are left out. The Communion Service is wholly omitted; the last three prayers, however, being arranged after the Collect for Ash-Wednesday, and a rubric prefixed, which directs them to be said '*immediately before the General Thanksgiving.*'

“The American Prayer-Book has a few Forms which we are without: as, ‘For the Visitation of Prisoners,’ taken verbally from the Irish Prayer-Book: ‘For the Fruits of the Earth, to be used yearly on *the first Thursday in November,*’ (‘or, if any other day be appointed by the civil authority, then such day:’) ‘Forms of Prayer to be used in Families, abridged from some by Bishop Gibson:’ ‘For the Consecration of a Church or Chapel:’ ‘A Prayer to be used at the Meetings of Convention;’ and ‘An Office of Institution of Ministers into Parishes or Churches.’”

A still fuller statement of the variations is provided in a note to Bishop Short's *History*, (vol. ii. pp. 383—386.) while a copious analysis

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of the whole volume may be seen in the Christian Remembrancer for 1835—1838; and an exhibition of the verbal and other differences between the Anglican and the American, in the same periodical for 1843.

Without entering into particulars, the remark may be yet permitted, that the Selections from the Psalter were unquestionably made upon a doctrinal principle throughout; as would appear, on collation, both from the parts rejected, and from the parts retained.

The Journals of the Convention of 1785, comprising the debates on the Revision of the Liturgy, are inserted at the end of *Observations upon the Liturgy, with a Proposal for its Reform*; 1789, 8vo. The alterations which were accepted and confirmed, as well as others which were proposed and recommended, together with the Twenty Articles of Religion, are likewise preserved in the Appendix of Original Papers subjoined to Bishop White's *Memoirs of the Protestant Episcopal Church of America*, Philad. 1820, 8vo. (pp. 452—474.) But for the amplest

and most interesting account of the whole transaction, the reader is referred to Caswall's *America and the American Church*, 1839, 8vo. (ch. xiv. pp. 234—253.)

Of editions of the Prayer-Book, received by the American Church, it may be enough just to mention two or three. The *first* edition was published at Philadelphia, 1790, 12mo. Another, carefully edited by Mr. (now Bishop) Doane, and beautifully stereotyped, under sanction of the late Bishop Griswold, comprising all the alterations and additions, except the last revision of the Psalms in metre, made its appearance at Boston, 1828, royal 8vo. This was reprinted, but without the metrical versions, in London, 1833, 12mo. Another, designated the *Standard Edition*, and even more attractive in appearance than its predecessor, has lately issued, for private circulation only, from the press at New York, in royal 8vo; bearing a certificate of its authenticity and accuracy from the committee of Bishops and other Clergy appointed by the Convention of Philadelphia in

1844, and containing the Psalms and Hymns, finally revised. From this, all authentic editions are now printed.

Having thus endeavoured to describe the contents of the ensuing volumes, the Editor has nothing more to add, but the expression of his wish and hope that his Subscribers may feel satisfied with the pains he has taken to send them a full compensation for their subscriptions. He is not conscious of having neglected any thing within his power, to render his plan as complete, and its execution as accurate in detail, and as agreeable in form and aspect, as possible. Every word he has preserved exactly as in the original, except where a manifest defect in the sense has rendered some supply or omission indispensable; of which he has always given notice. With the attempt to verify the texts of Scripture, he has done his best: but the greater part being specified in the chapter only, and not in the verse, and these crowded indiscriminately together, he was often obliged to leave what he found,

though by no means satisfied of its correctness. The notes are scarcely more than nominal: sometimes they explain an obsolete expression, and sometimes they mark a variation of editions; and that is all he can say of them. Spite of two or three remonstrances, however, he is quite decided in his own mind as to the desirableness (except under special circumstances) of assimilating the orthography and punctuation of books of the 16th and 17th centuries to the standard of modern editions of the English Bible and Prayer-Book; care being of course taken not to confound the obsolete manner of spelling a word with the antiquity of the word itself.

It may be worth mentioning, that a single copy of a single edition of each of the seven Liturgies here reprinted, when attainable at all, would not cost less than from £10 to £15; which are all now supplied, after collation with every known and accessible edition, for £1.

Of his encouragement, the Editor must observe that it has been far greater than he expected; so

great, indeed, that, having received nearly 600 orders for an edition limited to 500 copies, and such orders increasing daily, he was actually compelled against his inclination, and much to his inconvenience, to put a second edition of 250 copies to press immediately; which he has thus been enabled to get ready just as they are all bespoken. He also proposes to extend his plan by a second issue of Liturgical Documents and Remains; of which a Prospectus is now circulating, in the first instance, among subscribers to the present.

Acknowledgments to friends and patrons are always among the pleasantest of the duties of an Editor, for this, with other reasons, that they are generally among the last. It is not for display, but in sincere and humble gratitude, that he now records his obligations to a few, known and unknown, who have kindly aided him in his work: viz. to his Excellency the Chevalier Bunsen, Envoy from the Court of Prussia: to the Lords Bishops of Down and Connor, and of Cashel: to the Rev. Sir W. Dun-

bar, Bart, of Aberdeen; to the Rev. Principal Lee, of Edinburgh; to F. H. Dickenson, Esq. M. P; to the Rev. Dr. Todd, of Dublin: to the Revds. Josiah Allport, of Birmingham; Edward Bickersteth, of Watton; W. K. Clay, of Ely; C. B. Dalton, of Lambeth; J. Garbett, of Birmingham; Richard Hart, of Catton; T. Hartwell Horne, of the British Museum; W. Maskell, late of Broadleaze, Devizes; Joseph Mendham, of Sutton Colefield; Josiah Pratt, of London; I. C. Robertson, of Bekesbourne; J. Spence, of East Kcal; Henry Walter, of Haselbury Brian; N. Wodehouse, of Norwich; Alexander Irwin, of Armagh; D. T. K. Drummond, of Edinburgh; C. P. Miles, of Glasgow; and J. D. Miller, of Aberdeen: to Samuel Bagster, Esq. of Old Windsor; James Heywood, Esq. of Acresfield; George Offer, Esq. of Hackney; David Laing, Esq. of the Signet Library, Edinburgh; Robert Pitcairn, Esq. of Edinburgh; Alexander Thomson, Esq. of Banchory; and last, not least, to his obliging and esteemed neighbour, the Rev. Aubrey Townsend, of Bath.

To another name he could have desired (had events been so ordained after the will of God) to allude otherwise than with expressions of mourning for the loss of one, whose place will never be supplied to him in this world, either for affection or for service. The institution of the Parker Society,—a scheme alike valuable and successful for reprinting the works of the English Reformers,—and the circulation of the enormous and almost incredible number of fourteen million copies of books and pamphlets, the production of a single mind and a single pen, in connection with the Religious Tract Society,—these alone were monuments to give the name of GEORGE STOKES a claim upon the memory of generations yet to come. But his were nobler and more enduring privileges than these: and while to friendship the most faithful,—to research the most patient, and judgment the most deliberate,—to zeal that never wasted its energies, and diligence that never grew weary in its labour or its liberality,—to a mind richly stored with the acquisitions of

wisdom, and a heart geuerous and docile as in the simplicity of echildhood,—while to these, and characteristics such as these, the many who knew and loved him look back, with sorrow for his removal; they look upward, with thankfulness for that steady faith and earnest love, which constituted with him the source of all his enjoyment, and still constitutes with them the ground of their conviction, that in the presence of the Redcemer he rests from his labours, and that his works follow him for their reward.

The following are a few of the Subscribers, whose names may be mentioned as conveying a sort of sanction, literary or ecclesiastical, to the work now brought to its completion :—

His Excellency Chevalier Bunsen
His Grace the Archbishop of York
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A booke
OF THE FORME
of common prayers, ad-
miniftration of the Sacraments,
&c. agreable to Gods worde,
and the vse of the refor-
med Churches.

(* *)

*The contentes of this Booke, are conteyned
in the page following.*

1 Corint. 1. 11.

No man can lay any other foundation,
than that which is layde, euen
Christ Iesus.

1586.

A booke
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stration of the Sacraments, &c.
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1 Corint. i. 11.

*No man can lay anie other foundation,
then that which is layde, euen*

CHRIST IESUS.

MIDDLEBURGH,

By Richard Schilders, Printer
vnto his Excellencie.

1 5 8 7.

Cum Priuilegio.

A Booke
OF THE FORME
of common prayers, admi-
nistration of the Sacraments, &c.
agreeable to Gods worde, and
the use of the reformed
Churches.

To this fourth editiō is added the
manner of ordination and admission of
a Pastor to his charge, according
to the maner of the refor-
med Churches.

(.*.*)

*The contents of this booke, are contey-
ned in the page following.*

MIDDLEBURGH,
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ter to the States of Zeeland.

1 6 0 2.

Cum Priuilegio.

THE CONTENTS OF THE [OR, THIS] BOOK.

The Confession of the Christian Faith.

Of Public Exercise in the Assembly:—First, of Prayers before the Sermon, with a Confession of our Sins; then, the Preaching of the Word; lastly, divers Forms of General Prayers for the whole Estate of the Church, after the Sermon.

Of the Administration of the Sacraments; Baptism, and the Lord's Supper.

The Form of Marriage.

The Visitation of the Sick.

The Manner of Burial.

The Weekly Assembly of Ministers, for Interpretation of Scriptures.

Of Church Officers; their Election and Ordination.

[**And first, of the Ministers' Ordination.*]

Of their Depositing for just Causes.

The Order of Ecclesiastical Discipline.

Of the Civil Magistrate's Office, in Causes of the Church.

* Inserted from the Fourth Edition, 1602.—P. H.



A CONFESSION OF THE FAITH
OF THE
CHURCHES OF ENGLAND.

I BELIEVE^a and confess^b my Lord God,^a eternal, infinite, unmeasurable, incomprehensible, invisible,^c and almighty, most merciful, most just, and only wise: one substance and three persons,^d the Father, the Son, and the Holy Ghost.

I believe in God, I BELIEVE also, that the Father, by his almighty power^e and wisdom, hath not only of nothing^f created heaven, earth, and all things therein contained, and man after his own image,^g that he might in him be glorified:^h but also by his fatherlyⁱ providence governeth, maintaineth, and preserveth the same, according to the purpose^k of his will.

^a Rom. x.
^b Gen. xvii.
Ps. lxxiii;
cxxxix.
^c Gen. i.
^d Ephes. iv.
^d Gen. i.
1 John iii.
Matt. iii;
xxviii.
^e Heb. i.
Prov. viii.
^f Gen. i.
Jer. xxxii.
Ps. xxxiii.
^g Gen. i.
Ephes. iv.
^h 1 Cor. vi.
John xvii.
ⁱ Matt. vi.
Luke xvii.
^k Ephes. i.

I BELIEVE also and confess¹ Jesus Christ, the only Saviour and Messias: who, being equal with God,^m made himself of no reputation, but took on him the shape of a servant, and became manⁿ in all things like unto us, sin excepted, to assure us of mercy and forgiveness.^o For when through our father Adam's transgression^p we were become children of perdition, there was no means to bring us from that yoke of sin and damnation,^q but only Jesus Christ our Lord: who, giving us that by grace,^r which was his by nature, made us, through faith, the children of God.^s For when the fulness^t of time was come, he was conceived by the power of the Holy Ghost,^u born of the Virgin Mary (according to the flesh,) and preached in earth the Gospel of salvation;^x till at length, by the envy of the priests,^y he was guiltless condemned under Pontius Pilate, then president of

And in Jesus Christ, his only Son our Lord.
Which was conceived by the Holy Ghost, born of the Virgin Mary.
Suffered under Pontius Pilate.
was crucified.

- ¹ Matt. i.
- Acts iv.
- 1 Tim. i.
- ^m John i.
- Phil. ii.
- 1 Tim. iii.
- 1 John v.
- Rom. ix.
- ⁿ Heb. ii.
- Phil. ii.
- 1 Pet. ii.
- ^o Rom. viii.
- 1 John ii.
- ^p Gen. iii.
- Rom. v.
- Ephes. ii.
- Gal. iii.
- ^q Acts iv.
- 1 Pet. ii.
- Isa. xxviii.
- Rom. ix.
- ^r John i.
- Heb. i.
- Rom. i.
- ^s Gal. iii.
- John i.
- ^t Gal. iv.
- Acts ii.
- ^u Isa. vii.
- Luke i.
- Acts x.
- ^x John vii.
- ^y Matt. xii;
- xxvii.

Jewry, and most reproachfully hanged and nailed on the cross betwixt two thieves, as a notorious trespasser: where, taking upon him the punishment^z of our sins, he delivered us from ^c Gal. iii. the curse of the Law.

And forasmuch as he, being only God, could not feel death; neither being only man, could overcome death; being both God and man, he suffered in his humanity most cruel death, feeling in himself the anger and severe judgment of God, even the

Dead and buried, extreme^a torments of hell, ^a Acts ii.

and therefore eried with a loud voice, ¹ Pet. ii.

^b My God, my God, why hast thou ^b Isa. liii.

forsaken me? and so died and was buried, re- ^b Matt. xxvii.

He descended maining under the power of death ^{into hell.} three days.

Thus of his ^c free mercy, without ^c Isa. liii.

compulsion, he offered up himself as the ^{Heb. ix; x.}

only sacrifice to purge the sins of all the ^{Gal. i.}

world: so that all other sacrifices for ^{Rom. iv; v.}

sin are blasphemous, and derogate from the suffi- ¹ John i.

ciency thereof. The which death albeit it did

suffieiently ^d reconeile us to God, yet ^d Col. ii.

the Scriptures eommonly do attribute ^e Rom. x.

our regeneration to his ^e resurreetion. ¹ Pet. i.

For, as by ^f rising again from the grave
 the third day, he conquered; ^{The third day}
 death, even so the victory ^{he rose again}
 of our faith standeth in his resurrec-
 tion: and therefore without the one, we cannot

feel the benefit of the other For as by death
^b sin was taken away, so he rose again
 for our righteousness.

And because he would ⁱ accomplish
 all things, and take possession for us in
 his kingdom, he ^k ascended ^{He ascended}
 into heaven, to enlarge his ^{into heaven.}

kingdom by the abundant gifts and power of his

^l Spirit: by whom we are most assured
 of his continual ^m intercession to God
 the Father for us. And although he
 be in ⁿ heaven, as touching his corporal
 presence, where the Father hath now
 set him at his ^o right hand, ^{And sitteth at}
 committing unto him the ^{the right hand of}
 administration of all ^p things, ^{God, the Father}
 as well in heaven above, as in the
 earth beneath; yet is he ^q present with
 us his members, even to the end of the world, in
 preserving and governing us with his effectual

^f Matt. xxviii.

Acts x.

1 Cor. xv.

^g Hos. xi.

1 Cor. xv.

2 Cor. xiii.

ⁱ Ephes. iv.

John xiv.

Ephes. ii.

^k Mark xvi.

Luke xxiv.

Acts i.

^l Luke xxiv.

John xiv.

Acts ii.

^m Rom. viii.

Heb. ix.

1 John ii.

ⁿ Acts i.

^o Col. iii.

Rom. viii.

Heb. i; x.

^p Ephes. i.

Phil. ii.

Col. ii.

^q Matt. xxviii.

From thence shall he come to judge the quick and the dead. power and grace. Who (when all things are ^r fulfilled, which God ^r Acts iii. hath spoken by the mouth of all his prophets since the world began) will come in the ^s same visible form, in the which he ^s Acts i. ascended, with an unspeakable ^t ma- ^t Matt. xxv. jesty, power, and company, to separate ^v Phil. iii. the lambs from the goats, the elect from ^v Matt. xxiv. the reprobate: so that ^v none, whether ^v Acts x. he be alive then, or dead before, shall ^v 1 Cor. xv. escape his judgment. ^v 1 Thes. iv. ^v 2 Tim. iv.

I believe in the Holy Ghost. MOREOVER, I believe and confess the ^w Matt. iii. Holy Ghost, ^w God equal ^w with the Father and the Son, who re- ^v 1 John. v. generateth and sanctifieth us, ruleth ^v 1 Pet. i. and guideth us into all truth, per- ^v 1 Cor. v. suading most assuredly in our ^x con- ^x Acts xvii. sciences that we be the children of God, ^x Rom. viii. brethren to Jesus Christ, and fellow-heirs with him ^v Dan. iv. of life everlasting. Notwithstanding, it is not suffi- ^v cient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the Holy Ghost hath his power and effect, except ^v Hab. ii. we do apply ^v the same benefits to our- ^v Rom. i; x. selves, which are God's ^z elect, by the ^z 1 John iii. ^z John xvii. Spirit.

I BELIEVE therefore and *The holy Catholic Church,*
 confess one holy universal^a *the Communion*
 Church; which, as^b the body *of Saints.*
 of Jesus Christ, the only^c head thereof,
^d consenteth in faith, hope, and charity,
 using the gifts of God, ^e whether they
 be temporal or spiritual, to the profit
 and furtherance of the same. Which
 Church is not ^f seen to man's eye, but
 only known to God: who hath ordained
 some as ^g vessels of wrath to damnation,
 to the praise of his justice; and hath
 chosen others, as ^h vessels of honour,
 to be saved, to the praise of the glory
 of his grace: the which also in due time he calleth
ⁱ to faith, to ⁱ integrity of life and godly
 conversation, to make them a glorious
 Church to himself.

But that Church^k which is visible in
 the several congregations, and seen to
 the eye, hath three tokens or marks, whereby it
 may be known.

First, the ^l word of God contained
 in the Old and New Testament: which
 as it is ^m above the authority of the

^a Matt. xxvi.

John x.

Ephes. v.

Rom. viii.

Cant. ii.

^b Ephes. i.

Col. i.

1 Cor. xii.

^c Ephes. iv.^d Ephes. iv.

Phil. iii.

Col. ii.

^e Acts ii; iv.

Rom. xii.

1 Cor. xii.

^f Rom. xi.^g Rom. ix.^h Ephes. i; vi.ⁱ Rom. viii.

Ephes. v.

^k Matt. xviii.

1 Cor. xv.

^l Matt. xxviii.

Rom. x.

Ephes. ii.

John x.

same Church, and only ^a sufficient to instruct us in all things concerning salvation; so is it left for ^o all degrees of men to read and understand: for without this word, ^p neither Church, Council, nor Decree, can establish any point touching salvation.

2 Cor. iii; iv.

2 Tim. iii.

2 Pet. i.

^m Ephes. ii.

Matt. xvii.

John x.

^o John v.

2 Tim. iii.

^o Josh. i.

John v.

^p Ephes. v. Matt. xv.

The second is the holy ^q Sacraments, ^q Matt. xxvi; to wit, of Baptism and the Lord's xxviii. Supper: which Sacraments Christ hath Rom. iv. Ephes. v. left unto us, as holy signs and seals of God's promises in him. For as by Baptism, once received, is signified that we, as well infants as others of age and discretion, being ^r strangers from ^r Rom. v. God by original sin, are received into Ephes. ii. his family and congregation, with full Tit. iii. assurance that although this root of sin lie hid in Rom. vii. us, yet to the elect it shall not be ^r Rom. iv. ^r imputed; so ^r the Supper declareth ^r Psal. xxxi. ^r 1 Cor. xi. that God, as a most provident Father, doth of his great goodness spiritually nourish our souls, ^v making us partakers of his Son, and ^v John vi. all good things in him, by faith: which the Scripture calleth eating of his flesh, and drinking of his

blood. Neither must we, in the administration of these Sacraments, follow man's fantasy; but, as Christ himself hath ordained, so must they be ministered, and by such as by ^w ordinary vocation are thereunto called.

Therefore, whosoever worshippeth these Sacraments, or contrariwise contemneth them, or without lawful calling shall administer them, procureth to himself damnation.

The third mark of this Church is ^x Ecclesiastical Discipline; which standeth in admonition, separation, excommunication, and the curse called Anathema in some special cases.

^y Concerning the Civil ^y Magistrates, ordained of God to minister to every man justice, defending the good, and punishing the evil; I acknowledge we must render unto them honour and obedience in all things which are agreeable to the word of God.

And as ^z Moses, Hezekiah, Josiah, and other godly rulers, purged the Church of God from superstition and idolatry; so, where such are, the reformation and defence of Christ's Church appertaineth to the Christian Magis-

trates, against all idolaters and heretics, as Papists, Anabaptists, Family of Love, with such like members of Antichrist, to root out all ^a doctrine of devils and men, as the mass, purgatory, Limbus Patrum, prayer to saints and for the dead, free will, superstitious distinction of meats, apparel, and days, vows of single life, presence at idol service, man's merits, with such like: which draw us from the society of Christ's Church, wherein

The forgiveness of sins. ^b only is remission of sins, purchased by Christ's blood, to all them that believe, whether they be Jews or Gentiles, and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof although God oftentimes ^c deferreth in this life, yet after the general ^d resurrection, when the

The resurrection of the body. bodies shall rise again to be joined to their souls in immortality, they shall be ^e damned to unquenchable fire: and then we which have forsaken all man's wisdom to

^a 2 Tim. iv.
Col. ii.
Matt. xv.
Isa. xxix.
Heb. ix.
Acts x.
1 John ii.
Rom. vii.
Gal. v.
Col. ii.
Rom. xiv.
Matt. xix.
1 Cor. vii.
1 Cor. viii; x.
Luke xvii.
Rom. iii.
2 Cor. iii.
Gal. iv.
^b Isa. xxxiii.
Matt. xviii.
John xx.
2 Cor. v.
Rom. i; x.
Ephes. ii.
^c 2 Pet. ii.
Jude.
Rom. ix.
^d Acts xxiv.
1 Cor. xv.
Phil. iii.
^e 2 Thes. iv.
2 John i.
Isa. xxx.
John v.

cleave unto Christ, shall hear that joyful voice,
^f Matt. xxv. † Come ye blessed of my Father, inherit
 ye the kingdom prepared for you from the begin-
 ning of the world: and so shall go triumphing
^g 1 Thes. iv; v. with him, in ^g body and soul, to remain
^{John v.} everlastingly in glory, where we shall
^{Isa. xvi.} see God ^h face to face, and *And life ever-*
^h Jer. xxxi. shall no more need one to instruct ano-
^{lastig.}
ⁱ Heb. viii. ther; for we shall all ⁱ know him from
 the highest to the lowest.

To which true God, the Father, the Son, and the
 Holy Ghost, be all praise, honour, and glory, now
 and ever. So be it.

PUBLIC EXERCISES IN THE ASSEMBLIES.

UPON the days appointed for the preaching of the word, when a convenient number of the Congregation are come together, that they may make fruit of their presence till the assembly be full, one appointed by the Eldership shall read some chapters of the canonical books of Scripture, singing Psalms between at his discretion: and this reading to be in order as the books and chapters follow, that so from time to time the holy Scriptures may be read throughout. But upon special occasion, special chapters may be appointed. When the hour appointed for the Sermon is come, beginning* with these words, Our help be in the name of the Lord, who hath made both heaven and earth; used after the Confession following, or the like in effect, saying to the people, Let us fall down before the majesty of Almighty God, humbly confessing our sins, and follow in your hearts the tenor of my words.

THE CONFESSION OF OUR SINS,

Used before Sermon.

O ETERNAL God, and most merciful Father, we confess and acknowledge here before thy divine

* There would seem here a defect in the sense, which is not supplied by a comparison of editions.—P. H.

Majesty, that we are miserable^a sinners,
^b conceived and born in sin and iniquity,
 so that in us there is ^c no goodness. For
^d the flesh evermore rebelleth against the
 spirit; whereby we continually transgress thine
 holy precepts and commandments, and so purchase
^e to ourselves through thy just ^e judgment
 death and damnation. Notwithstanding,
^f O heavenly Father, forasmuch as thou
 hast vouchsafed to offer pardon to all that repent,
 and seek it in the name of thy beloved Son Christ
 Jesus, and that by thy grace we are displeas'd
 with ourselves for the sins that we have committed
 against thee, and do unfeignedly repent us of the
 same; we most humbly beseech thee, for Jesus
 Christ's sake, to shew thy mercy upon us, to forgive
 us all our sins, and to increase thine Holy Spirit in
^g us: that we, ^f acknowledging from the
^h bottom of our hearts our own unrighte-
ⁱ ousness, may from henceforth not only
 mortify our sinful lusts and affections, but also
 bring forth such fruits as may please thee, not
^j for any worthiness thereof, but for the
^k merits of thy dearly-beloved Son Jesus
 Christ our only Saviour; whom thou hast already

^a Rom. iii.^b Psal. li.

Psal. xiv.

^c Rom. vii.^d Gal. v.^e Rom. ii.

Jer. iii.

Isa. x.

Col. iii.

Rom. vi.

Ephes. iv; v.

1 Pet. ii.

^j Rom. v.

Heb. ix.

Ephes. ii.

given an oblation and sacrifice for our sins, and for whose ^b sake we are certainly persuaded ^b John xiv. that thou wilt deny us nothing that we ^{Matt. vii.} shall ask in his name, according to thy will. For thy ⁱ Spirit doth assure our consciences, ⁱ John iii. that thou art our merciful Father, and ^{Rom. viii.} so lovest us thy children through him, that nothing is able to ^k remove thine heavenly grace ^k Rom. viii. and favour from us. To thee, therefore, O Father, with the Son and the Holy Ghost, be all honour and glory, world without end. So be it.

This Confession made, the people are to sing a Psalm, as the Minister appointeth: which ended, the Pastor prayeth for the assistance of God's Holy Spirit, that the word may be expounded faithfully, to the honour of his name, and the edification of the Church, and that it may be received with such humility and obedience as thereunto belongeth; concluding with the Lord's Prayer. Then he is to read the text, always to be taken out of some part of the canonical Scriptures; and so to proceed to the Sermon. The Sermon ended, the Pastor is to use one of these prayers following.

A PRAYER

For the whole State of Christ's Church.

ALMIGHTY God, and most merciful Father, we

^a 1 Pet. iii. humbly ^asubmit ourselves, and ^bfall
^b Num. xxvi. down before thy majesty, beseeching
 Deut. ix. thee from the bottom of our hearts, that
 Josh. vii. this seed ^cof thy word, now sown
 Matt. xiii. amongst us, may take such deep root, that neither
 the burning heat of persecution cause it to wither,
 neither the thorny cares of this life do choke it:
 but that as seed sown in good ground, it may bring
 forth thirty, sixty, or an hundred fold, as thine
 heavenly wisdom hath appointed. And because we
 have need continually to crave many things at thine
 hands, we humbly beseech thee, O heavenly Father,
^d Luke xi. to grant us thine ^dHoly Spirit, to direct
 Rom. viii. our petitions, that they may proceed
 Jas. v. from such a fervent mind, as may be
 1 John v. agreeable to thy most blessed will.
 Wisd. ix.

And seeing that our infirmity is able to do no-
^e 2 Cor. iii. thing ^ewithout thine help, and that thou
 John xix. art not ignorant with how many and how
 Phil. ii. great ^ftemptations we poor wretches
^f Psal. xl. are on every side enclosed and com-
 1 Pet. i. passed; let thy strength, O Lord, sustain our weak-
 ness, that we, being defended with the force of thy
 grace, may be safely preserved against all assaults
 of Satan, who goeth about continually like a roar-

ing lion, ^g seeking to devour us. ^b Increase our faith, O merciful Father, that we do not swerve at any time from thine heavenly word ; but augment in us hope and love, with a care to keep all thy commandments, that no hardness of heart, ⁱ no hypocrisy, ^k no concupiscence of the eyes, nor enticements of the world, do draw us away from thine obedience. And seeing we live now in these most perilous times, ^l let thy fatherly providence defend us against the violence of all our enemies, which do everywhere pursue us ; but chiefly against the wicked rage and furious uproars of the Antichrist of Rome.

Furthermore, forasmuch as by thine holy Apostle we be taught to make our ^m prayers and supplications for all men, we pray not only for ourselves here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captivity of blindness and error to the pure understanding of thine heavenly truth : that we all with one ⁿ consent and unity of minds may worship thee our only God and Saviour ; and that all pastors, shepherds, and ministers, to whom thou hast committed the dispensation of thine

^g 1 Pet. v.^b Luke xvii.ⁱ Psal. xev.

Heb. iii; iv.

^k 1 John ii.^l 1 Tim. iv.

2 Pet. iii.

2 Tim. iii.

ⁿ Rom. xv.

1 Cor. i.

Ephes. iv.

° John xxi. holy word, ° and charge of thy chosen
 Matt. xxviii. people, may both in their life and doc-
 1 Cor. ix. trine be found faithful, setting only be-
 Mark xvi. fore their eyes thy glory, and that by them all poor
 sheep which wander and go astray, may be gathered
 and brought home to thy fold.

† Prov. xxi. Moreover, because the † hearts of
 rulers are in thine hands, we beseech thee to direct
 and govern the hearts of all kings, princes, and
 magistrates, to whom thou hast committed the
 ‡ Rom. xiii. † sword. Especially, O Lord, according
 John xix. to our bounden duty, we beseech thee to
 maintain and increase the prosperous estate of our
 most noble Queen ELIZABETH; whom as thou hast
 placed over us in thy great mercy, and preserved
 her by thy mighty power, so, we beseech thee, O
 Lord, by the same mercy, to multiply on her the
 excellent gifts of the Holy Spirit; and by the same
 power, as thou hast always preserved her, so to pre-
 serve her still: and as thou hast discovered the
 unnatural treasons and wicked practices, so to dis-
 cover them still: that as for all other thy singular
 graces, so also for this great mercy, both prince and
 people may rejoice, and magnify thy great name.
 Also we pray thee for her Majesty's right honourable

Council, that thy good Spirit may furnish every one of them with wisdom and strength, and other excellent gifts fit for their calling. Furthermore, we pray thee for all other Magistrates, and for the whole realm; that all men in their calling may be found faithful in seeking to set forth thy glory, and to procure the godly peace and prosperity of all the land: and let thy fatherly favour so preserve them, and thine Holy Spirit so govern their hearts, that they may in such sort execute their office, that thy religion may be ¹purely maintained, ¹ Tim. ii. manners reformed, and sin punished, ^{Jas. i.} according to the precise rule of thine holy word.

And for that we be all ²members of ² Cor. xii. the mystical body of Christ Jesus, we ^{Rom. xii.} make our requests unto thee, O heavenly Father, for all such as are ¹ afflicted with any ¹ Jas. v. kind of cross or tribulation, as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be ^v grief of body, or unquietness of ² Cor. i. mind; that it would please thee to give ^{Heb. xiii.} them patience and constancy, till thou send them full deliverance of all their troubles. Finally, O Lord, we most humbly beseech thee to shew thy

great mercies upon our brethren, which are persecuted, cast in ^w prison, and daily condemned to death for the testimony of thy truth. And though they be utterly destitute of all ^x man's aid, yet let thy sweet comfort never depart from them: but so inflame their hearts with thine Holy Spirit, that they may boldly and cheerfully abide ^y such trial as thy ^zgodly wisdom shall appoint; so that at length, as well by their death as by their ^alife, the kingdom of thy Son Jesus Christ may increase and shine throughout all the world.

ANOTHER PRAYER,

That may sometimes be used after the Sermon.

ALMIGHTY God, and heavenly Father; since thou hast promised to grant our requests, which we shall make unto thee in the name of our Lord Jesus Christ, thy well-beloved Son, and that we are also taught by him and his Apostles to assemble ourselves in his name, promising that he will be among us, and make intercession for us unto thee,

for the obtaining of all such things as we shall agree upon here in earth: we therefore, (having first thy commandment to pray for such as thou hast appointed rulers and governors over us, and also for all things needful both for thy people, and for all sorts of men; forasmuch as our faith is grounded on thine holy word and promises, and that we are here gathered together before thy face, and in the name of thy Son our Lord Jesus,) we, I say, make our earnest supplication unto thee, our most merciful God and bountiful Father, that for Jesus Christ's sake, our only Saviour and Mediator, it may please thee of thine infinite merey freely to pardon our offencees, and in such sort to draw and lift up our hearts and affectiones towards thee, that our requests may both proceed of a fervent mind, and also be agreeable unto thy most blessed will and pleasure, which is only to be accepted.

(*) We beseech thee therefore, O heavenly Father, for all princes and rulers, unto whom thou hast committed the administration of thy justice; and, namely, for the excellent estate of the Queen's Majesty, and all her honourable Council, with the rest of her Magistrates, and Commons of the realm, that it would please thee to grant her thine Holy

Spirit, and increase the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine only Son our Lord to be King of all kings, and Governor of all governors, even as thou hast given all power unto him both in heaven and in earth: and so give herself wholly to serve him, and to advance his kingdom in her dominions, ruling according to thy word her subjects, which are thy creatures, and the sheep of thy pasture, that we, being maintained in peace and tranquillity, may serve thee in all holiness and virtue; and finally, being delivered Luke i. from all fear of enemies, may render thanks unto thee all the days of our life.

We beseech thee also, most dear Father, for all such as thou hast appointed ministers unto thy faithful people, and unto whom thou hast committed the charge of souls, and the ministry of thine holy Gospel: that it would please thee so to guide them with thine Holy Spirit, that they may be found wise, faithful, and zealous of thy glory, directing always their whole studies unto this end, that the poor sheep which are gone astray out of thy flock may be sought out and brought again unto the Lord Jesus, who is the chief Shepherd and Prince

of pastors, to the intent they may from day to day grow and increase in him to all righteousness and holiness. And, on the other part, that it would please thee to deliver all the Churches from the danger of ravning wolves, and from hirelings who seek their own ambition and profit, and not the setting forth of thy glory only, and the safeguard of thy flock.

Moreover, we make our prayers unto thee, O Lord God, most merciful Father, for all men; that as thou wouldst have all sorts of men saved, and come to the knowledge of the truth, so it may please thee that such as have been hitherto holden captive in darkness and ignorance for lack of the knowledge of thy Gospel, may through the preaching thereof, and the clear light of thine Holy Spirit, be brought into the right way of salvation, which is, to know thee the only true God, and Jesus Christ whom thou hast sent. Likewise, that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy word, may continually increase in godliness, and be plenteously enriched with spiritual benefits: so that we may altogether worship thee, both with heart and mouth, and render due honour and service unto Christ our Lord.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons as thou hast visited and chastised with any cross and tribulation; all such people as thou hast punished with pestilence, war, or famine; and all other persons afflicted with poverty, imprisonment, sickness, banishment, or any like bodily adversity, or hast otherwise afflicted in spirit: that it may please thee to make them feel thy fatherly affection towards them, and to know that these crosses are chastisements for their amendment, to the end that they may unfeignedly turn unto thee, and so receive full comfort, and be delivered from their evils. But especially we commend unto thy divine protection all such as are under the tyranny of Antichrist, and both lack the preaching of the word, the food of life, and have not liberty to call upon thy name in open assembly; chiefly our poor brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it may please thee, O Father of consolations, to strengthen them by the power of thine Holy Spirit in such sort, as they never shrink back, but may constantly persevere in their holy faith, and so to succour and assist them as thou knowest to be most expedient, comforting them in

their afflictions, maintaining them in thy safeguard against the rage of the enemies, and increasing in them the gifts of thy Holy Spirit, that they may glorify thee their Lord God, both in their life and in their death.

Finally, O Lord God, most dear *⁊ If the Lord's Supper be administered, then is here added this clause: And to celebrate his holy Supper.*
 Father, we beseech thee to grant unto us also, which are here gathered together in the name of thy Son Jesus Christ, to hear his word preached,* that we may acknowledge truly, and without hypocrisy, in how miserable a state of damnation we are by nature, and how worthily we procure unto ourselves everlasting death, provoking from time to time thy grievous punishments against us, through our wicked and sinful life; to the end that, seeing there remaineth no spark of goodness in our nature, and that there is nothing in us, as touching our first birth, meet to enjoy the heritage of thy kingdom, we may wholly render up ourselves with all our hearts, and with an assured confidence, unto thy dearly-beloved Son Jesus Christ our Lord, our only Saviour and Redcemer, that he, dwelling in us, may mortify our old man and sinful affections, that we may be renewed into a more godly life, whereby

Hallowed be thy Name. thine holy Name may be advanced, and magnified in us. Likewise, that thou mayest have the tuition and governance over us, and that we may learn daily more and more to humble and submit ourselves unto thy Majesty, in such sort that thou mayest be counted King and Governor over all, guiding thy people with the

Thy kingdom come. sceptre of thy word, and by the virtue of thine Holy Spirit, to the confusion

of all thine enemies, through the might of thy truth and righteousness; so that by this means all power and height which withstandeth thy glory, may be continually thrown down and abolished, until such time as the full and perfect face of thy kingdom shall appear, when thou shalt shew thyself in judgment in the person of thy Son: whereby also we, with the rest of thy children, may render unto

Thy will be done in earth, as it is in heaven. thee perfect and true obedience, even as thine heavenly angels do apply themselves only to the performing of thy commandments; so that thine only will may be fulfilled without any contradiction, and that every man may bend himself to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we,

thus walking in the love and dread of thine holy name, may be nourished through thy goodness: and that we may receive at thy hands all things expedient and necessary for us, *Give us this day our daily bread,* and so use thy gifts peaceably and quietly to this end, that when we see that thou hast a care of us, we may the more effectually acknowledge thee to be our Father, looking for all good gifts at thine hand; and by withdrawing and pulling back all our vain confidence from creatures, may set it wholly upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whilst we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually, and swerve from the right way of thy commandments; we beseech thee pardon us our innumerable offences, whereby we deserve thy just judgment and condemna- *And forgive us our trespasses.* tion, and forgive us so freely, that death and sin may hereafter have nothing against us; neither lay unto our charge that wicked root of sin, which doth evermore remain in us. Grant that by thy commandment we may forget the wrongs which others do unto us, and, instead of seeking vengeance, may procure the wealth of our enemies. And forasmuch

And lead us as of ourselves we are weak, utterly *not into tempta-* unable to stand, and assaulted evermore *tion.* with such multitude of most dangerous enemies, the devil, the world, sin, and our own concupiscences which do never leave off to fight against us; let it be thy good pleasure to strengthen us with thy Holy Spirit, and to arm us with thy grace, that thereby we may be able constantly to withstand all temptations, and to persevere in this spiritual battle against sin, until such time as we shall obtain the full victory, and so at length may triumphantly reign in thy kingdom, with our Captain and Governor, Jesus Christ our Lord; in whose name we further pray as he hath taught us.

This Prayer following may be also used, to be said after the Sermon, on the day which is appointed for Common Prayer: and it is very proper for our state and time, to move us to true repentance, and to turn back God's sharp rods, which yet threaten us.

O GOD, Almighty and heavenly Father, we acknowledge in our consciences, and confess, as the truth is, that we are not worthy to lift up our eyes to heaven, much less meet to come into thy presence, and to be

so bold as to think that thou wilt hear our prayers, if thou have respect to that which is in us. For our consciences accuse us, and our own sins do bear witness against us: yea, and we know that thou art a righteous Judge, which punishest the faults of such as transgress thy commandments. Therefore, O Lord, when we consider our whole life, we have cause to be confounded in our own hearts, and to be swallowed up in the deep gulf of death. Notwithstanding, most merciful Lord, since it hath pleased thee of thine infinite mercy to command us to call upon thee for help, even from the deep bottom of hell; and that the more lack and default we feel in ourselves, so much the rather we should have recourse unto thy gracious bounty; since also thou hast promised to hear and accept our requests and supplications, without having any respect to our unworthiness, for the merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessor and Advocate; we humble ourselves before thee, renouncing all vain confidence in man's help, and cleave only to thy mercy, calling upon thy holy name, to obtain pardon for our sins.

First, O Lord, besides the innumerable benefits which thou dost universally bestow upon all men,

thou hast given us such special graces, that it is not possible for us to rehearse them, no, nor sufficiently to conceive them in our minds. It hath pleased thee to call us to the knowledge of thy holy Gospel, drawing us out of the miserable bondage of the devil, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the marvellous light of thy truth. Notwithstanding, such is our unthankfulness, that not only we forget those thy benefits which we have received at thy bountiful hands, but have gone astray from thee, and have turned ourselves from thy law, to go after our own concupiscences and lusts; and neither have given worthy honour and due obedience of thine holy word, neither have advanced thy glory as our duties required. And although thou hast not ceased continually to admonish us most faithfully by thy word, yet we have not given ear to thy fatherly admonition.

Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth to us; and we acknowledge that we are altogether guilty before thy judgment, and that if thou wouldst deal with us according to

our demerits, we could look for no other than everlasting death and damnation. For although we would excuse ourselves, yet our own consciences would accuse us, and our wickedness would appear before thee to condemn us. And in very deed, O Lord, we see by the corrections which thou hast already laid upon us, that we have given thee great occasion to be displeased with us: for seeing thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us: yea, and yet we see thine hand lifted up to strike us again; for the rods and weapons, wherewith thou art accustomed to execute thy vengeance, are already in thine hand, and in full readiness. Wherewith though thou shouldest punish us much more grievously than thou hast hitherto done, and that, whereas we have received one stroke, thou wouldest give us a thousand; yea, if thou wouldest bring upon us all the curses written in thy law, and pursue us with the grievous punishments wherewith thou didst punish thy people Israel; we confess that thou shouldest do therein most righteously, and we cannot deny but we have fully deserved the same.

Notwithstanding, O Lord, our heavenly Father, seeing thou art our Maker, and we the workmanship of thine hands ; seeing thou art our Pastor, and we thy flock ; seeing also that thou art our Redeemer, and we the people whom thou hast bought ; finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shouldst punish us in thy wrath : neither remember our wickedness so as to take vengeance thereof, but rather chastise us according to thy mercy.

We confess, O Lord, that our misdeeds have inflamed thy wrath against us : yet considering that by thy grace we call upon thy name, and make profession of thy truth, maintain, we beseech thee, the work that thou hast begun in us, to the end that all the world may know that thou art our God and Saviour. Thou knowest that such as thou hast destroyed, and brought to confusion, do not set forth thy praises ; but the heavy souls, the humble hearts, the consciences oppressed and loaden with the grievous burden of their sins, and therefore athirst after thy grace, they shall set forth thy praise and glory.

Thy people of Israel oftentimes provoked thee to

anger through their wickedness; whereupon thou didst justly punish them. But so soon as they acknowledged their offences, and returned to thee, thou didst receive them always to mercy; and were their enormities and sins never so grievous, yet for thy covenant's sake, which thou hadst made with thy servants, Abraham, Isaac, and Jacob, thou didst always withdraw from them thy rods and curses which were prepared for them, in such sort, that thou didst never refuse to hear their prayers.

We have obtained by thy goodness, in a far more excellent manner, the same covenant, established by the means of Jesus Christ our Saviour, written with his blood, and sealed with his death and passion.

Therefore, O Lord, we, renouncing ourselves, and all vain confidence in man's help, have our only refuge in this thy most blessed covenant; whereby our Lord Jesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold us, therefore, O Lord, in the face of Christ thine Anointed; that by his intercession thy wrath and indignation may be appeased, and that the grievous plagues and judgments which we have

deserved may be removed from us, and that the bright beams of thy countenance may shine upon us, to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and govern us with thy Holy Spirit, whereby we may be regenerate anew unto a far better life.

And albeit we be most unworthy in our own selves to open our mouths, and to entreat thee in our necessities; yet, forsomuch as it hath pleased thee to command us to pray one for another, we make also our humble prayers unto thee for our poor brethren, whom thou dost visit and chastise with thy rods and corrections, most instantly desiring thee to turn away thine anger from them. Remember, O Lord, that they are thy children, as we are: and though they have offended thy Majesty, yet we beseech thee that it may please thee not to cease to proceed in thine accustomed bounty and mercy, which thou hast promised should evermore continue towards thine elect. Vouchsafe therefore, O Lord, to extend thy pity upon all thy churches, and towards all thy people, whom thou dost now chastise either with pestilence or war, or such like thine accustomed rods; as sickness, prison, poverty, or any other

affliction of body or mind : that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy rods may be instructions for them, to assure them of thy favour, and for their amendment, when thou shalt give them constancy and patience, and also assuage and stay thy corrections : and so at length, by delivering them from all their troubles, give them just occasion to rejoice in thy mercy, and to praise thine holy name. Especially, O Lord, have compassion on those that employ themselves for the maintenance of thy truth ; strengthen them with an invincible constancy ; defend and assist them ; overthrow the crafty practices and conspiracies of their enemies : bridle their rage, and let their bold enterprises, which they undertake against thee and the members of thy Son, turn to their own confusion. And suffer not thy kingdom to be utterly desolate, neither suffer the remembrance of thine holy name to be clean abolished ; nor that they, among whom it hath pleased thee to have thy praise set forth, be destroyed, and that the Turks, Pagans, and other infidels, the Church of Rome, or other heretics, by such occasion boast themselves thereby, and blaspheme thy Name.

To this the Minister addeth that part which is in the former Prayer marked thus ().*

Then the people are to sing a Psalm, as the Pastor appointeth : which ended, he is to pronounce one of these blessings, and so the Congregation departeth :

Num. vi. **THE** Lord bless us, and save us: the Lord make his face to shine upon us, and be merciful unto us: the Lord turn his countenance towards us, and grant us his peace.

2 Cor. xiii. The grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with us all. So be it.

It shall not be necessary for the Pastor daily to repeat all these things before mentioned ; but beginning with some like confession, to proceed to the Sermon : which ended, he either is to use the Prayer for all estates before-mentioned, or else to pray as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath entreated of. And if there shall be at any time any present plague, famine, pestilence, war, or such like, which be evident tokens of God's wrath, as it is our part to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give ourselves to mourning, fasting, and prayer, as the means to turn away God's heavy displeasure. Therefore it shall be convenient, that the Minister, during

such time, do not only admonish the people thereof, but also use some form of Prayer, according as the present necessity requireth; (to) the which he may appoint, by consent of the eldership, some several day, after the Sermon, weekly to be observed, where it may be done conveniently.

OF THE ADMINISTRATION OF
THE SACRAMENTS ;

Baptism, and the Lord's Supper.

FIRST, OF THE ORDER OF BAPTISM.

Forasmuch as it is not permitted by God's word, that women, or any private person, should preach, or minister the Sacraments ; and it is evident that the Sacraments are not ordained of God to be used but in places of the public congregation, and necessarily annexed to the preaching of the word, as seals of the same ; therefore the infant which is to be baptized shall be brought to the church, at some day appointed to common prayer and preaching, accompanied with the father and godfathers, as the Eldership of that congregation shall think convenient. After the Sermon, the child being presented to the Minister, he demandeth this question :

Do you present this child to be baptized ?

The Answer.

Yea, we require the same.

Then the Pastor is to proceed, saying :

THEN let us consider, dearly beloved, how Almighty God hath not only made us his children by

^a adoption, and received us into the fellowship of his Church; but also hath promised that he will be our ^b God, and the God of our children, unto the thousandth generation. Which thing as he confirmed to his people of the Old Testament by the Sacrament of ^c Circumcision, so hath he also renewed the same to us in his New Testament by the Sacrament of ^d Baptism: commanding his ^e Apostles to baptize in the name of the Father, and of the Son, and of the Holy Ghost; declaring thereby that such as believe, and their infants, appertain to him by covenant, and therefore ought not to be defrauded of those holy signs and seals, ^f whereby his children are known from ^g infidels and pagans.

Neither is it requisite, that all those that receive this Sacrament have the use of understanding and faith, but that they be contained under the name of ^h God's people: so that remission of ⁱ sins in the blood of Christ Jesus doth appertain unto them by God's promise.

This thing is most evident by ^b St. Paul, who pronounceth the children begotten and

^a Rom. viii.
 Gal. iv.
 Ephes. i; ii.
^b Gen. xvii.
 Exod. xvii.
 Deut. vii.
 Isa. lix.

^c Gen. xvii.
 Rom. iv.
^d Col. i; ii.
 Gal. iii.
 Acts ii.
^e Matt. xxviii.
 Mark xvi.

^f Acts x.

^g Acts ii.
 1 Cor. vii.

^b 1 Cor. vii.

born, either of the parents being faithful, to be clean and holy. Also our Saviour Christ admitteth
ⁱ children to his presence, embracing
 and blessing them. Which testimonies
 of the Holy Ghost assure us, that
 infants be of the number of God's people, and that
 remission of sins doth also appertain to them in
 Christ. Therefore without injury they cannot be
 debarred from the common sign of God's children.

And yet is not this outward action of such neces-
 sity, that the ^klack thereof should be
 hurtful to their salvation, if that, pre-
 vented by death, or such like cause of
 necessity, they may not conveniently be presented
 to the Church. But we, having respect to that
 obedience which Christians owe to the voice and
 ordinance of Christ Jesus, who commanded to
 preach and baptize all such without
 exception, do judge them only unwor-
 thy of any fellowship with him, who contemptuously
 refuse such ordinary means as his wisdom hath
 appointed to the instruction of our dull senses.

Furthermore, it is evident that Baptism was
 ordained to be ministered in the element of
 water, to teach us, that like as water

ⁱ Mark x.
 Matt. xix.
 Luke xviii.
 Ps. xxii.

^v Rom. iv.
 Gal. iii.
 Jas. ii.
 Gen. xv; xvii.

^j Mark xvi.
 Matt. xxviii.

^m Matt. iii.

outwardly doth wash away the filth of the body, so inwardly doth the blood of Christ purge our souls from that corruption and deadly poison wherewith by ⁿ nature we were infected. Whose venomous ^o dregs, although they continue in this our flesh, yet by the merits of his death ^p are not imputed unto us, because the justice of Jesus Christ is made ^q ours by Baptism. Not that we think any such virtue or power to be included in the visible water, or outward

1 Pet. iii.

1 John v.

1 Cor. x.

^a Ephes. ii.^o Rom. vii.^p Rom. iv.

Gal. iii.

Psal. xxxii.

^q Rom. vi.

Gal. iii.

As Judas, Simon Magus, Hy- action; (for many have been baptized, *menæus, Alex-* and yet never inwardly purged:) but *ander, Philetus.* that our Saviour Christ, who commanded Baptism to be ministered, will by the power of his Holy Spirit effectually work in the hearts of his ^r elect, in time convenient, ^s Acts ii; xiii. all that is meant and signified by the same. And this the Scripture calleth our ^t regeneration; which standeth chiefly in these

^a Ephes. iii.

1 Cor. xii.

Rom. vi.

Col. ii.

The fruit of two points, in mortification *Baptism stand-* of the rebellious lusts of the flesh, and *eth in two points;* in newness of life, whereby we conti- *mortification and* nually strive to walk in that pureness *regeneration.* and perfection, wherewith we are clad in Baptism.

And although we, in the journey of this life, be ^t encumbered with many enemies, which in the way assail us, yet fight we ^v not without fruit. For this continual battle which we fight against sin, death, and hell, is a most infallible argument, that God the Father, mindful of his promise made unto us in Christ Jesus, doth not only give us motions and courage to resist them, but also assurance ^w to overcome, and obtain victory.

Wherefore, dearly beloved, it is not only of necessity that we be baptized, but also it much profiteth oft to be present at the ministration thereof; that we, being put in mind of the ^x league and covenant made between God and us, that he will be ^v our God and we his people, he our Father and we his children, may have occasion as well to try our lives past, as our present conversation, and to prove ourselves, whether we stand fast in the faith of God's elect, or, contrariwise, have strayed from him through ^z incredulity and ungodly living: whereof if our consciences do accuse us, yet, by hearing the loving promises of

^t 1 Pet. v.
 Luke xxii.
 Job vii.
^v Rom. i; v.
 1 Pet. i.
 Jas. i.
 Ephes. vi.

^w 1 Cor. xv.
 Hos. xiii.
 Heb. ii.
 John xvi.

^x Deut. vi.
 Josh. i.
^y Jer. xxxi.
 Heb. viii.

Ephes. iv.
 Col. iii.
 Heb. i.

our heavenly Father (who calleth all men to mercy by ^a repentance), we may from henceforth walk more warily in our vocation.

^a Ezek. xviii.
Acts i; xiii.
2 Pet. iii.

Moreover, ye that be fathers and mothers, may take hereby most singular comfort to see your children thus received into the bosom of Christ's congregation; whereby you are daily admonished, that ye nourish and bring up the children of God's favour and mercy, over whom his fatherly providence ^b watcheth continually. Which thing, as it ought greatly to rejoyce you, (knowing that ^c nothing can come unto them without his good pleasure,) so ought it to make you diligent and careful to nurture and instruct them in the ^d true knowledge and fear of God. Wherein if you be negligent, ye do not only ^e injury to your own children, hiding from them the good will and pleasure of Almighty God their Father; but also heap damnation upon yourselves, in suffering his children, bought with the blood of his dear Son, so traitorously, for lack of knowledge, to turn back from him. Therefore, it is your duty, with all diligence to provide

Deut. iv; vi.

^b Matt. xviii.

^c Matt. vi.
Luke xii.

^d Deut. iv; vi.
Ephes. vi.
^e 1 Sam. ii.
1 Kings ii.

*What danger
hangeth over
those parents,
which neglect
the bringing up
of their children
in godliness.*

that your children in time convenient be instructed
 in all ^f doctrine necessary for a true
 Christian: chiefly, that they be taught
 to rest upon the justice of Christ Jesus alone, and
 to abhor and flee all superstition, heresy, and idol-
 atry. Finally, to the intent that we
 may be assured, that you, the father or
 the surety, consent to the performance
 hereof; declare here before God and the
 face of his congregation, if this be the
 sum of the faith that you believe, and wherein
 you will see this child instructed; which is con-
 tained in these words:

*The true use of
 the Catechism, to
 the execution
 whereof the fa-
 thers and godfa-
 thers bind them-
 selves.*

I believe in God the Father, &c.

*Whereunto the answer being taken, he prayeth in this manner,
 or such like.*

ALMIGHTY and everlasting God, which of thine
 infinite mercy and goodness hast promised unto us,
 that thou wilt not only be our God, but also the
 God and Father of our children; we beseech thee,
 that as thou hast vouchsafed to call us to be
 partakers of this thy great mercy in the fellow-
 ship ^a of faith, so it may please thee to
 sanctify with thy Spirit, and to re-

* Gal. ii.
 † Pet. i.
 Phil. iii.

ceive ^b into the number of thy children, ^b Rom. iii; iv.
 this infant, whom we shall baptize
 according to thy ^c word: to the end
 that he, coming to perfect age, may ^c Matt. xxviii.
^d confess thee only the true God, and, ^d Rom. x.
 whom thou hast sent, Jesus Christ; and
 so serve thee, and be ^e profitable to thy ^e John xvii.
 Church, in the whole course of his life, ^e Rom. xii.
 that, after this life be ended, he may be ^f 1 Cor. xii.
 brought, as a lively member of the body of Christ, ^f 1 Thes. v.
 into the full fruition of thy ^f joys in the ^f 1 Cor. ii.
 heavens, where thy Son our Saviour ^f Rom. vi.
 Christ reigneth, world without end. ^f Tit. iii.
 In whose
 name we pray as he hath taught us :

Our Father, which art in heaven, (&c.)

When they have prayed in this sort, the Minister is to require the child's name; which known, he is to say,

N. I baptize thee ^g in the name of the ^g Matt. xviii.
 Father, of the Son, and of the Holy ^g Mark xvi.
 Ghost. ^g Acts ii.

And as he speaketh these words, he shall take water in his hand,

** Or wash it. and * pour it upon the child's face. Which done, he is to give thanks as followeth;*

FORASMUCH, most holy and merciful Father, as thou

dost not only bless us with common benefits, like
^h Ephes. iii. unto the rest of mankind, ^h but also
^l Pet. ii. heapest upon us most abundantly rare
 Hos. ii. and wonderful gifts; of duty we lift up
^l Pet. ii. our eyes and minds unto thee, and give thee
 most humble thanks for thine infinite goodness,
 which hast not only numbered us amongst thy
ⁱ ^l Pet. ii. ⁱ saints, but also of thy free mercy dost
 Ephes. ii. call our children unto thee, marking
 them with this Sacrament, as a singular token and
 seal of thy love. Wherefore, most loving Father,
 though we be not able to deserve this so great a
 benefit, (yea, if thou wouldst handle us accord-
^h Rom. i. ing to our merits, ^h we should suffer
 Jer. ii. the punishments of eternal death and
 Isa. xl. damnation;) yet for Christ's sake we
 Luke xvii. beseech thee, that thou wilt confirm this thy favour
 more and more towards us, and take this infant
 into thy tuition and defence, (whom we offer and
 present unto thee with common supplications,) and
 never suffer him to fall away from thee: but that
 he may know thee continually to be his merciful
 Father, through thine Holy Spirit working in his
 heart; by whose divine power he may so prevail
 against Satan, that, in the end, obtaining the

victory, he may be exalted into the liberty of thy kingdom. So be it.

THE MANNER OF ADMINISTERING THE LORD'S SUPPER.

The day when the Lord's Supper is to be ministered, which shall be commonly once a month, or so often as the congregation shall think expedient, the Minister shall use to say as followeth :

LET us mark, dear brethren, and consider how Jesus Christ did ordain unto us his holy Supper, according as St. Paul maketh rehearsal in the 11th chap. of the 1st Epistle to the Corinthians, saying :

I have received of the Lord, that which I have delivered unto you ; to wit, that the Lord Jesus, the same night he was betrayed, took bread, and when he had given thanks, he brake it, saying, Take ye, eat ye, this is my body, which is broken for you ; do you this in remembrance of me. Likewise after supper, he took the cup, saying, This cup is the New Testament (or Covenant) in my blood ; do ye this, so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this bread, and drink of this cup, ye shall declare the Lord's death

until his coming. Therefore whosoever shall eat this bread, and drink the cup of the Lord, unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himself, and so let him eat of this bread, and drink of this cup. For whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lord's body.

This done, the Pastor is to proceed to the Exhortation, saying :

DEARLY beloved in the Lord, forasmuch as we be now assembled to celebrate the holy Communion of the body and blood of our Saviour Christ, let us consider these words of St. Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart, and lively faith, we receive ^a John vi. that holy Sacrament, (for then we ^a spiritually eat the flesh of Christ, and drink his blood : then we dwell in Christ, and Christ in us : we be one with Christ, and Christ with us :) so is the danger exceeding great, if we receive this holy Sacrament unworthily. For then we be guilty of the body and blood of Christ our Saviour : we eat and

drink our own damnation, not considering the Lord his body, which is offered in this Sacrament to the worthy receiver: we kindle God's heavy wrath against us, and provoke him to plague or chastise us with divers diseases, and sundry kinds of death.

Therefore, if any of you be ^b ignorant ^b Hos. iv; v. of God, ^c a denier of the faith, ^d an heretic or schismatic; ^e an idolater, a worshipper of angels, saints, or any other creatures; ^f a witch, sorcerer, soothsayer, or such as have any trust or confidence in them; ^g a maintainer of images, or man's inventions, in the service of God; ^h a neglecter, contemner, hinderer, or slanderer of God, his holy word, sacraments, and discipline; ⁱ a perjured person, a profaner of the Lord's Sabbath; disobedient to parents, magistrates, ministers, and other superiors; or be a murderer, or in malice and envy, or be merciless and cruel, or an oppressor, usurer, or fornicator, adulterer, an incestuous person; ^{*} or be a thief, a false dealer ^k in bargaining, or any the like ^l 1 Cor. v. matter; a slanderer, backbiter, or false ¹ Thes. iv.

* Verbum, rem valdè obscœnam significans, hic omittitur.—P. H.

witness bearer, or in any other grievous crime; lament and bewail your sins and iniquities, and presume not to come to this holy table, lest the devil enter into you, as he entered into Judas, and fill you
1 John xiii. full of all iniquities, and bring you to destruction both of body and soul.

Judge therefore yourselves, examine and try your hearts, brethren, that ye be not judged of the
m Matt. iii. Lord. m Repent you truly for your
Tit. ii. sins past, and have a lively and steadfast faith in Christ our Saviour; seeking only your
n Acts iv. salvation in the n merits of his death
Gal. ii. and passion, of his righteousness and obedience; from henceforth refusing and forgetting
o 1 Pet. ii. all envy and o malice, with full purpose
1 Cor. xiv. and deliberation to live in brotherly
Ephes. iv. amity, and all godly and honest conversation, all the days of your life.

And albeit we feel in ourselves much frailty and wretchedness; as that we have not our faith so perfect and constant as we ought, being many times ready to distrust God's goodness through our cor-
p Rom. vii. rupt p nature, and also that we are not so thoroughly given to serve God, neither have so fervent a zeal to set forth his glory, as our duty re-

quireth, feeling still such rebellion in ourselves, that we have need daily to [†] fight against [†] Gal. v. the lusts of our flesh: yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his [†] Gospel in our hearts, [†] Heb. viii. so that we are preserved from falling [†] Jer. xxxi. into desperation and misbelief; and seeing also he hath endued us with a [†] will and desire [†] Rom. vii. to renounce and withstand our own [†] Phil. i. affections, with a longing for his righteousness and the keeping of his commandments; we may be now right well assured that those defaults and manifold imperfections in us shall be no hindrance at all against us, to cause him not to accept and impute us as worthy to come to his spiritual table. For the end of our coming thither is not to make protestation [†] that we are upright or just in our [†] Luke xviii. lives: but contrariwise, we come to seek our life and perfection in Jesus Christ, acknowledging in the mean time that we of ourselves be the children [†] of wrath and damnation. [†] Ephes. ii. Luke viii.

Let us consider then that the Sacrament is an excellent medicine for all poor sick creatures, a comfortable help to weak souls; and that our Lord requireth no other worthiness on our part, but that

we unfeignedly acknowledge our wickedness and imperfection. Then to the end that we may be worthy partakers of his merits and most comfortable

^{* John vi.} benefits, by ^w the true and spiritual eating of his flesh, and drinking of his blood, let us

not suffer our minds to wander about the consideration of these earthly and corruptible things, (which we see present

to our eyes, and feel with our hands,) to seek Christ bodily present in them; as if he were enclosed in the bread or wine, or as if those elements were

*Transubstantiation, Trans-
elementation,
Transmutation,
and Transform-
ation, as the Pa-
pists use them,
are the doctrine
of devils.*

turned and changed into the substance of his flesh and blood. For the only way to dispose our souls to receive nourishment, relief,

*The true eat-
ing of Christ in
the Sacrament.*

and quickening of his substance, is to lift up our minds by faith above all things wordly and sensible, and thereby to enter into heaven, that we may find

^{† Rev. v.} and receive Christ, where he ^x dwelleth undoubtedly, very God, and very man, in the incomprehensible glory of his Father; to whom be all praise, honour, and glory, now and ever. *Amen.*

The Exhortation ended, the Minister is to give thanks, either in these words following, or like in effect :

O FATHER of mercy, and God of all consolation ;

seeing ^y all creatures do acknowledge ^y Gen. i.
 and confess thee as Governor and Lord, it becometh
 us, the workmanship of thine own hands, at all times
 to reverence and magnify thy godly majesty: first,
 for that thou hast created us to thine own image
 and ^z similitude; but chiefly because thou ^a Ephes. ii.
 hast delivered us from that everlasting ^{Gal. i.}
^a death and damnation, into the which ^{Gen. iii.}
 Satan drew mankind by the mean of ^a Acts iv.
 sin. From the bondage whereof, neither man nor ^{Heb. i.}
 angel was ^b able to make us free: but ^{Rev. v.}
 thou, O Lord, rich in mercy, and infinite in goodness,
 hast provided our redemption to stand in thy only
 and well-beloved Son, whom ^c of very ^c John iii.
 love thou didst give to be made man ^d like ^d Heb. viii.
 unto us in all things, ^e sin except; that in ^e Heb. iv; vii.
 his body he might receive the punishment of our
 transgression, by his death to ^f make ^f 1 Pet. ii.
 satisfaction to thy justice, and by his ^{Isa. xliii; liii.}
 resurrection to ^g destroy him that was ^g Matt. iii; xvii.
 author of death, and so to bring again ^{Jer. xxxi.}
^h life to the world, from which the whole ^{Heb. viii.}
 offspring of ⁱ Adam most justly was ^{Rom. v.}
 exiled. ^h Heb. ii.
ⁱ Gen. iii.
^{Rom. v.}

O Lord, we acknowledge that no

^k Ephes. iii. creature is able to ^k comprehend the length and breadth, the deepness and height of that thy most excellent love, which moved thee to shew
^l Ephes. ii. mercy where none was ^l deserved; to
 John vi; xvii.
^m Ephes. i. promise and give life,^m where death had
 gotten victory; to receive us into thy grace, when
ⁿ Gen. vi. we could do ⁿ nothing but rebel against
 Rom. iii. thy justice. O Lord, the blind dulness
 Isa. lxiv. of our ^o corrupt nature will not suffer us
 Psal. v; xiv. sufficiently to weigh these thy most
 Rom. vii. ample benefits. Yet nevertheless, at the
^p Matt. xvi. ^p commandment of Jesus Christ our
 I Cor. ii. Lord, we present ourselves to this his
 Luke xi. table, (which he hath left to be used in
 Mark x. ^q remembrance of his death until his
^r Matt. xxvi. coming again,) to declare and witness before the
 Luke xii. world, that by him alone we have received liberty
^s I Cor. xi. and ^r life; that by him alone thou dost
^t John viii. acknowledge us thy children and ^s heirs;
 Gal. v. that by him alone we have ^t entrance to
^u Rom. viii. the throne of thy grace; that by him
 I Pet. i. alone we are ^v possessed in our spiritual
 Ephes. v. kingdom, to eat and drink at his ^w table,
^v Ephes. ii. with whom we have our ^x conversation
 Heb. iv. presently in heaven, and by whom our
 Rom. iii.
^w Matt. xxv.
 John xiv.
 Luke xii.

bodies shall be raised up again from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hast ^γ prepared for thine elect before the foundation of the world was laid. And these most inestimable benefits we acknowledge and confess to have received of thy ^α free mercy and grace, by thine only-beloved Son Jesus Christ: for the which, therefore, we thy congregation, ^α moved by thine Holy Spirit, render thee all thanks, praise and glory, for ever and ever.

• Luke xxii.
Rev. ii.
• Phil. iii.
Ephes. ii.
• Ephes. i.
Rev. xiii.

• Rom. iii.
Ephes. ii.
Tit. iii.

• Rom. viii.

This done, the Minister, coming to the table, (and the table being furnished,) is to break the bread, and deliver it to the people, saying, "Take and eat; this bread is the body of Christ that was broken for us; do this in remembrance of him:" who distribute and divide the same among themselves, according to our Saviour Christ's commandment. Likewise he shall give the cup, saying, "Drink ye all of this; this cup is the New Testament in the blood of Christ, which was shed for the sins of many; do this in the remembrance of him." During the which time, some place of the Scriptures is to be read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signs of bread and wine, which are called the visible word: but that our hearts and

Matt. xxvi.
Mark xiv.
Luke xxii.
1 Cor. x.
1 Cor. xi.
John xiii; xiv.

minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after the action is done, he is to give thanks, saying :

Most merciful Father, we render to thee all praise, thanks, and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us
^a 1 Cor. x. into the ^a fellowship and company of thy dear Son Jesus Christ our Lord ; whom thou
^b Rom. iv. hast ^b delivered to death for us, and hast
^c John vi. given him unto us as a necessary ^c food and nourishment unto everlasting life.

And now we beseech thee also, O heavenly Father, to grant us this request ; that thou never suffer us to become so unkind as to forget so worthy benefits, but rather imprint and fasten them sure in
^d Luke xvii. our hearts, that we may ^d grow and increase daily more and more in true faith, which
^e Gal. v. continually is ^e exercised in all manner of good works : and so much the rather, O Lord,
^f 1 Tim. iv. confirm us in these ^f perilous days, and
 Ephes. v. rages of Satan, that we may constantly
^g 2 Pet. iii. stand and continue in the confession of the same, to the advancement of thy ^g glory, which
^h Matt. v. art God over all things, blessed for
 1 Pet. ii. ever. So be it.

The action thus ended, the people are to sing the 103rd Psalm, "My soul, give laud," &c. or some other of thanksgiving; which ended, one of the blessings before-mentioned is to be recited, and so they rise from the table, and depart.

¶ If so be that any would marvel why we follow rather this order than any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists; secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lord's Supper, we rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof with the intent of the sacrificer, should make the Sacrament, (as the Papists falsely believe;) but they are read and pronounced, to teach us how to behave ourselves in that action, and that Christ might witness unto our faith, as it were with his own mouth, that he hath ordained these signs for our spiritual use and comfort. We do first therefore examine ourselves, according to St. Paul's rule, and prepare our minds that we may be worthy partakers of so high mysteries; then taking bread, we give thanks, break and distribute it, as Christ our Saviour hath taught us. Finally, the ministrations ended, we give thanks again, according to his example. So that, without his word and warrant, there is nothing in this holy action attempted.

Matt. xxvi.

Mark xiv.

Luke xxii.

1 Cor. x.

1 Cor. xi.

THE FORM OF MARRIAGE.

After the Contract hath been published three several Sabbath days in the Congregation, to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge, the parties assemble at the beginning of the Sermon, and the Minister, at time convenient, saith as followeth :

The Exhortation.

DEARLY beloved Brethren, we are here gathered together in the sight of God, and in the face of his congregation, to knit and join these parties together
 * Heb. xiii. in the ^a honourable state of matrimony ;
 which was instituted and authorized by God him-
 self in ^b paradise, man being then in
^b Gen. ii. the state of innocency. For what time
 Prov. xviii. God made heaven and earth, and all that is in them,
 and had created and fashioned man also after his
 own similitude and likeness, (unto whom he gave
 rule and lordship over all the beasts of the earth,
 fishes of the sea, and fowls of the air,) he said, It is
 not good that man live alone : let us make him an
 helper like unto himself. And God brought a deep
 sleep upon him, and took one of his ribs, and

shaped Eve thereof; doing us thereby to understand, that they two are one body, one flesh, and

In Hebrew, man is called Isch, and the woman Ischa; whereby is well expressed the natural affinity betwixt man and his wife. one blood. For the which cause, man leaveth his father and mother, and taketh him to his wife to keep company with her: the which also he ought to love, even as our Saviour loveth his Church, (that is to say, his elect and faithful congregation,) for the which he gave his life.

^c Gen. ii.
 Matt. xix.
 Mark x.
 2 Cor. vi.
^d John xvii.
 Rom. v.
 Heb. ix.
 1 Pet. iii.

And semblably also, it is the wife's duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive.

^e Ephes. v.
 Col. iii.
 1 Pet. iii.
 1 Cor. xi.
 1 Tim. ii.

And this holy marriage, being a thing most honourable, is of such virtue and force, that thereby the husband hath no more right or power over his own body, but the wife; and likewise the wife hath no power over her own body, but the husband: forasmuch as God hath so knit them together in this mutual society to the procreation of children, that they should bring

^f Rom. vii.
 2 Cor. vii.
 Matt. xix.
^g 1 Cor. vii.
 1 Pet. iii.

^b Ephes. vi. them up ^h in the fear of the Lord, and
¹ Tim. ii. to the increase of Christ's kingdom.

Wherefore they that be thus coupled together by God, cannot be severed or put apart, unless it be
ⁱ 1 Cor. vii. for a season, with the assent of ⁱ both parties, to the end to give themselves the more fervently to fasting and prayer; giving diligent heed, in the mean time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency. And therefore to avoid fornication, every man ought to have his own wife, and every woman her own husband: so that so many as cannot live chaste, are ^k bound by the commandment of God to marry; that thereby the holy ^l temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Jesus Christ, how horrible and detestable a thing is it to make them the members of an harlot! Every one ought there-
^m 1 Thes. iv. fore to keep his vessel in all ^m holiness
 Rom. xii. and honour; for whosoever ⁿ polluteth
 Ephes. v. and defileth the temple of God, him
ⁿ 1 Cor. iii. will God destroy.

The Minister is to speak to the parties that shall be married in this wise :

I REQUIRE and charge you, as you will answer at the day of judgment, when the ^o secrets ^o 1 Cor. iv. of all hearts shall be disclosed, that if ^{Matt. vii.} ^{Rom. ii.} either of you do know any impediment why ye may not be lawfully joined together in matrimony, (that) ye confess it. For be ye well assured, that so many as be coupled otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be by them declared, then the Minister is to say to the whole congregation :

I TAKE you to witness that be here present, beseeching you all to have good remembrance thereof: and moreover, if there be any of you which knoweth that either of these parties be contracted to any other, or knoweth any other lawful impediment, let them now make declaration thereof.

If no cause be alleged, the Minister is to proceed, saying :

FORASMUCH as no man speaketh against this thing, you, N. shall protest here before God, and his holy congregation, that you have taken, and are

now contented to have, N: here present, for your lawful wife; promising to keep her, to love, and intreat her in all things according to the duty of a

¶ Col. iii.	¶ faithful husband, forsaking all other
1 Pet. iii.	during her life, and briefly to live in all
Matt. xix.	holy conversation with her, keeping
1 Cor. vii.	faith and truth in all points, according
Mal. ii.	as the word of God, and his holy Gospel, doth

command.

The Answer.

EVEN so I take her before God, and in the presence of this his congregation.

The Minister also shall say to the spouse :

YOU, N. shall protest here before the face of God, in the presence of this holy congregation, that you have taken, and are now contented to have, N. here present, for your lawful husband; promising to

¶ Ephes. v.	him ¶ subjection and obedience, for-
Col. iii.	saking all other during his life, and
1 Tim. ii.	finally to live in an holy conversation
1 Pet. iii.	with him, keeping faith and truth in all
Esther ii.	points, as God's word doth prescribe.

The Answer.

EVEN so I take him before God, and in the presence of this his congregation.

The Minister then shall say :

GIVE diligent ear then to these words of the Gospel, that ye may understand how our Lord would have this holy contract kept and observed ; and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19th chapter of St. Matthew's Gospel:—

The Pharisees came unto Christ to tempt him, and to feel his mind, saying, Is it lawful for a man to put away his wife for every light cause? He answered saying, Have ye not read that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh : so that they are no more two, but are one flesh. Let no man therefore put asunder that which God hath coupled together.

If ye believe assuredly these words, which our Lord and Saviour did speak, (according as ye have heard them now rehearsed out of the holy Gospel,) then may you be certain, that God hath even so knit you together in this holy estate of wedlock. Wherefore apply yourselves to live together in godly love, in Christian peace and good example ; ever holding

fast the band of charity without any breach, keeping faith and truth the one to the other, even as God's word doth appoint.

Then the Minister commendeth them to God, in this or such like sort:

THE Lord sanctify and bless you, the Lord pour the riches of his grace upon you, that ye may please him, and live together in holy love to your lives' end. So be it.

Then the Minister is to proceed to the ordinary exercise.

THE VISITATION OF THE SICK.

BECAUSE the Visitation of the Sick is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, it is referred to the discretion of the godly and prudent Minister; who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of God's mercy through Christ, if he perceive him much afraid of God's threatenings; or contrariwise, if he be not touched with the feeling of his sins, may beat him down with God's justice: evermore, like a skilful physician, framing his medicine according as the disease requireth.

Moreover, the party that is visited, may, upon necessary occasion, for his comfort, send for the Minister: who doth not only make prayers for him there presently, but also, if it so require, commendeth him in the public prayers to the congregation.

OF BURIAL.

THE corpse is reverently to be brought to the grave, accompanied with the neighbours in comely manner, without any further ceremony.

INTERPRETATION OF SCRIPTURES.

EVERY week once the Ministers of the Less Conference, which may conveniently, are to assemble in some church to hear some place of the Scriptures orderly expounded by such of them as they shall appoint for it: who are also to appoint one for the moderation of the action, that all things may be done in it orderly and to edification.

And for the Churches in these Low Countries, it is ordered by the last General Synod, agreeable

* Acts xv. 22, 23, to God his word,* and the practice of
 26, 32; and other Churches, that other by their
 xiii. 15.
 1 Cor. xiv. 26, order may speak, that so some of them
 33. may be ripened to the Ministry; pro-
 1 Thes. v. 20. vided that none of them preach or
 Luke ii. 46, 47. speak out of the place appointed for it,
 1 Sam. xix. 22. nor administer the Sacraments, without a full
 calling to the Ministry.

OF CHURCH OFFICERS.

*The ordinary Officers of the Church,
by the word of God, are these four :
Pastors, Teachers, Elders, Deacons.*

Rom. xii.
Acts vi.
1 Tim. v.
1 Cor. xii.

OF THE PASTORS; THEIR OFFICE, ELECTION, AND ORDINATION.

What things are chiefly required in the Pastors.

THE Church that is destitute of a Pastor, is
* first diligently to consider, that he
which is to be chosen Pastor be not found culpable
of any such ^b faults as St. Paul repre-
hendeth in a man of that vocation;
but, contrariwise, endued with such
virtues, that he may be able to under-
take his charge, and diligently execute
the same. Secondly, that he ought
to distribute ^c faithfully the word of God, and
minister the Sacraments sincerely, ever
^d careful not only to teach his flock
publicly, but also upon cause privately
to admonish them : remembering always,

* Acts i; xiii.
^b 1 Tim. iii.
2 Tim. ii; iv.
Ezek. xxxiii.
Jer. iii.
John xxi.
Isa. lxii.
1 Cor. ix.
to distri-
^c 2 Tim. ii.
1 Cor. iv.
Matt. xxv.
1 Cor. i.
^d Acts xx.
2 Tim. iv.

• Ezek. iii. that if any thing ^c perish through his
 2 Cor. ii. default, the Lord will require it at
 his hand.

And because the charge of the word *The Pastor's*
 of God is of greater ^f im- *Duty.*
 portance, than that any man is able to
 dispense therewith: and St. Paul exhorteth to
 esteem them as ministers of Christ,
 and disposers of God's mysteries: (not
 lords or rulers, as St. Peter saith, over
 the flock;) the Church is therefore to
 consider, that the Pastor's chief office standeth in
 preaching the word of God, and minis-
 tering the Sacraments: so that in con-
 sultations, judgments, elections, and
 other ecclesiastical affairs, his ^k counsel,
 rather than authority, taketh place. And
 if so be the congregation, by the advice of the
 elders, upon just cause agree to excommunicate,
 then it belongeth to the Minister, according to their
 general determination, to pronounce
 the sentence, to the end that all things may be done
 orderly, and without confusion.

And therefore the elders of the vacant *The Election*
 congregation, and certain Pastors ap- *and Ordination*
of Pastors.

pointed by the next Conference to it, (whose assistance the said elders are to seek and desire of that Conference,) at such time are to assemble the congregation, (having before appointed a day for fasting and prayer,) to exhort them to pray that God would direct the election to be made, as may be most agreeable to his will, and most profitable for that Church. Then after they are to meet by themselves, and to advise of one fit for the place that is vacant; whom that assembly of the elders and such pastors are to prove and examine.

First, as touching ^a doctrine, whether ^a 1 Tim. v.
 he that should be Pastor have good and ^{Tit. i.}
 sound knowledge in the holy scriptures, and fit and
 apt gifts to communicate the same to the edification
 of the people. For the trial whereof they are to
 propose him a theme or text to be treated pri-
 vately, and to take such other trial, whereby his
 ability may the more manifestly appear unto them.
 Secondly, they are to enquire of his life and con-
 versation, if he have in times past lived without
 slander, and governed himself in such sort as the
 word of God hath not ^o heard evil, or ^o Rom. i.
 been slandered through his occasion. ^{Jas. i.}
^{1 Sam. ii.}
 Which being severally done, they signify ^{1 Tim. v.}

to the congregation that they find his gifts meet and profitable for that ministry: appointing also by a general consent twenty days, that every man may diligently enquire of his life and manners; with warning that if in that time no just exception be taken, their silence shall be accounted as their free consent: in which time he is to preach in the congregation, that they may also discern of his fitness to communicate his gifts with them. And if in the mean season any thing be brought against him, whereby he may be found unworthy by lawful proof, then is he to be dismissed, and some other presented. If no sufficient matter be alleged against him within the time appointed, then one of the ministers afore the morning sermon, declaring no just exception to be taken against the presented, and therefore the party as chosen with free consent of the ministers, elders, and the whole congregation to be ordained, is to frame his sermon, or some part thereof, to the setting forth of the duty of the minister and the Church: and so giveth

P 1 Thes. v. P thanks to God, with request of such
Col. iv.
Ephes. v. things as shall be necessary for his
Phil. i. office.

After that, he is to be ordained by the laying on

of the hands of the eldership of that congregation, and the ministers appointed for that purpose, whereof one is to pronounce these words:—

According to this lawful calling, agreeable to the word of God, whereby thou art chosen Pastor in the name of God, stand thou charged with the pastoral charge of this people, over which the Holy Ghost hath made thee overseer, ⁹ Acts xx. to govern this flock of God, which he hath purchased with his blood.

This done, the people are to sing a psalm, and so to depart. And the next time of the whole assembly of the congregation, the Pastor so ordained is to begin the execution of his office, being brought to the place where he is to do it by the elders of the same.

THE MANNER OF ORDAINING MINISTERS OF THE WORD,*

And Establishing them in their Churches.

WELL-BELOVED Brethren in the Lord; it is known to you all that we have three or four times propounded unto you the name of our dear brother N.

* Here inserted from the Fourth Edition, Middleb: 1602.—P. H.

here present, to know whether any man had to except against him concerning his doctrine and conversation, whereby he were to be held unfit for the ministry in this congregation. But so it is, that no man appeareth to allege any lawful exception against him. Wherefore we are at this present time to proceed, in the name of the Lord, to his institution. For the which cause you N. and all that be here present, are to hear a short declaration out of the Scripture concerning the institution and charge of the Ministers of the word: namely, that our Heavenly Father, purposing to call and gather out of mankind, being corrupted, a Church unto life everlasting, doth by a special grace use thereunto the labour of men: as St. Paul teacheth us, Eph. iv. that the Lord Christ *gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the gathering together of the saints, for the work of the ministry, and for the edification of the body of Christ.* Here we see plainly, among other things, that the Pastor's office is an institution of Jesus Christ. Now, to know what belongeth to this holy charge, we may easily gather out of the name itself. For as the duty of a common pastor or shepherd is to feed, to

lead, to defend and govern, the flock that is committed unto him; so doth it also stand with those spiritual shepherds, set over that congregation, the which God calleth unto salvation, and holdeth to be the sheep of his pasture. Which pasture, to graze these sheep withal, is nothing else but the preaching of God's word, with the annexed administration of prayers, and of the holy Sacraments. The same word is also that staff, whereby this flock is guided and governed. Consequently it is plain, that the charge of pastors or ministers consisteth therein :

First, that they are, upon good ground, soundly to deliver unto the people the word of the Lord, contained in the books of the Prophets and Apostles; and to apply the same, both in general and particular, to the utility and profit of the hearers, by instructing, admonishing, confuting, and rebuking them, according as the necessity of every one requireth: preaching conversion unto God, and reconciliation with him through faith in Jesus Christ, and refuting by the holy Scriptures all errors and heresies that are repugnant to this sound doctrine. All which is taught us plainly in the holy Scripture. For the Apostle Saint Paul

1 Tim. v. 17. saith, that these do labour in the word.
 Rom. xii. 3. And elsewhere, that it is to be done
 Tit. i. 9. according to the measure or rule of
 2 Tim. ii. 15. faith. Moreover, that a Pastor must
 1 Cor. xiv. 3. hold fast that faithful word according
 Acts xx. 20. to doctrine, and 'divide the same aright. Also, he
 that prophesieth, (that is, that preacheth the word,)
 speaketh unto men to edifying, and to exhortation,
 and to comfort. In another place he doth set down
 himself for a pattern unto all pastors, declaring that
 openly, and throughout the houses, he hath taught
 repentance towards God, and faith toward our Lord
 Jesus Christ. But specially he doth deliver unto us
 a notable description of the charge of a preacher of
 2 Cor. v. the Gospel. *All things, saith he, are of
 God, which hath reconciled us unto himself by Jesus
 Christ; and hath given unto us (namely, apostles
 and pastors) the ministry of reconciliation. For God
 was in Christ, reconciling the world to himself, not
 imputing their sins unto them; and hath committed
 unto us the word of reconciliation. Now then are we
 ambassadors for Christ: as though God did beseech
 you by us, we pray you in Christ's stead that ye be
 reconciled to God.* Concerning the refuting of false
 doctrine, the same Apostle saith, Tit. i. 9, that a

minister must hold fast the word of God, that he may convince them that speak against it.

Secondly, the Pastor's charge is to make public prayers in the behalf of the whole Church. For that which the apostles say, We will Acts vi. 4. give ourselves continually to prayer, and to the ministry of the word, is common to all parties. Therefore St. Paul saith to Timothy, *I* 1 Tim. ii. *exhort that supplications, prayers, intercessions, and thanksgivings, be made for all men, &c.*

Thirdly, they are to administer the Sacraments, which the Lord hath ordained to be seals of his grace: as it appeareth by the commandment that Christ gave to his Apostles, belonging also to all other Pastors, *Baptize them in the* Matt. xxviii. *name of the Father, and of the Son, and of the Holy Ghost.* Also, 1 Cor. xi. I have received of the Lord that which I also delivered unto you; to wit, that the Lord Jesus, in the night when he was betrayed, took bread, &c.

Finally, the Pastors ought to maintain and govern the Church of God in good discipline, after the manner that the Lord hath appointed. For Christ, Matt. i. 18. having spoken of the Christian censures, saith to his Apostles, *Whatsoever ye shall bind*

1 Tim. iii. 5. *upon earth, shall be bound in heaven.*
 And Paul will have the ministers to be able to govern well their own house; because otherwise they would not be able to rule the Church of God. Therefore are the Pastors called in Scripture
 Tit. i. 7. *stewards and bishops*, that is to say, *overseers and watchmen*: because they have the oversight over the house of God, in the which they converse, to the end that all things may be done in it orderly, decently, and honestly; and that by the
 Matt. xvi. 19. *keys of the kingdom of heaven*, that are committed unto them, the shutting and opening may be practised, according to the charge that God hath given them.

By these things ye may see what an excellent work the Pastor's office is, seeing hereby so great things are brought to pass; yea, how necessary it is, in all respects, to bring men unto salvation. For which cause, the Lord willeth the same to remain always: seeing he said to his Apostles, when he sent them out to execute this holy ministry:
 Matt. xxviii. *Lo, I am with you alway unto the end of the world.* Whereby he sheweth his will is, that his holy Ministry (considering the Apostles could not live until the end of the world) from time to

time should be maintained upon earth. Therefore Paul also admonisheth Timothy, *that* 1 Tim. ii. 2. *what things he had heard of him he should deliver to faithful men, that were able to teach others likewise:* and, having ordained Titus to be a Pastor, commendeth him further to ordain Tit. i. 5. elders in every city.

Considering then that we also, to entertain the same ministry in the Church of God, do ordain or admit this our brother* N. and have * *Or, brothers.* hitherto sufficiently spoken of his charge, you, therefore, N. shall answer upon that which I am to propound unto you, to the end that every one may understand that you are minded to accept the same charge in a convenient manner.

First, I ask you, whether you feel in your heart that you are called lawfully by the Church of God, and consequently by God himself, to this holy ministry?

Secondly, whether you hold the books of the Old and New Testament to be the only word of God, and the perfect doctrine of salvation; and do forsake all doctrines repugnant unto the same?

Thirdly, whether you promise to execute your charge, as before it is described, with all fidelity,

according to the same doctrine; and to execute and accompany your instructions with a godly life: as also to submit yourself to the Church censures, according to the common order of the Churches, if it happen that you should miscarry yourself either in doctrine or life?

Upon this he answereth,

Yea, with all my heart.

*Then shall the Minister who hath asked him these questions, or another Minister, (when there are more,) lay their hands * upon his head, and speak thus :*

* Note, that this ceremony is not used in the confirmation of those that have been ordained before, but only the giving of hands after the action.

GOD, our heavenly Father, who hath called you to this holy calling, illuminate you by his Spirit, strengthen you by his hand, and so direct you in your ministry, that you may walk in the same orderly, faithfully, and fruitfully, to the praise of his holy name, and the furthering and increasing of the kingdom of his Son Jesus Christ. *Amen.*

After this shall the Minister from the pulpit admonish in this sort both the confirmed Minister, and the people :

YOU, therefore, well-beloved Brother and Fellow-Minister in Christ, take heed unto yourself, and

unto all the flock, whereof the Holy Ghost hath made you overseer, to feed the Church of God, which he hath purchased with his own blood. Love Christ, and feed his sheep: having a care of them, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as though you were a lord over the people committed unto you, but as being become a father unto the flock. Be an ensample unto them that believe, in word, in conversation, in love, in spirit, in faith, and in pureness. Give attendance to reading, to exhortation, and to doctrine; and neglect not the gift that is given you. Exercise these things, and give yourself wholly unto them, that it may be seen how you do profit among all men. Take heed unto learning, and continue therein. Bear patiently all gainsaying and reproach, as a good soldier of Christ. Doing this, you shall save yourself, and those that hear you: and when the chief Pastor shall appear, you shall receive the incorruptible crown of glory.

You, likewise, dear Brethren, receive this your Minister in the Lord with all joy, and make much of such. Think that God himself doth speak by them unto you, and pray you. Embrace the word which he (according to the scripture) is to deliver;

and that, not as any man's word, but, as it is indeed, the word of God. Let the feet of them that publish peace, and declare good things, be beautiful and acceptable unto you. Obey them that have the oversight of you ; for they watch for your souls as they that must give account: that they may do it with joy, and not with grief ; for that is unprofitable for you. By doing so, the peace of God shall enter into your houses ; and you, receiving this man in the name of a prophet, shall receive the reward of a prophet ; and by his word, believing in Christ, shall inherit life everlasting.

Notwithstanding, seeing no man is fit to any of all these things of himself, let us call unto God with thanksgiving in this manner :

O MERCIFUL Father, we thank thee that it hath pleased thee, out of mankind that is corrupted, to gather thee a Church unto life everlasting by the ministry of man ; and that so mercifully thou hast provided the Church here of a faithful and trusty Minister. We beseech thee, Heavenly Father, to make him by thy Spirit more and more fit for the service whereunto thou hast called him ; giving him wisdom to understand thy holy Scripture, and utter-

ance to open his mouth boldly, and publish the mystery of the Gospel. Endue him with wisdom and courage to rule aright, and maintain in Christian peace the people committed unto him : and that thy Church, under his administration and good ensample, may increase in multitude and true godliness. Grant him a good heart in all troubles and crosses that may meet him in his charge ; that, being strengthened by the comfort of thy Spirit, and continuing constantly unto the end, he, with all thy true servants, may be received into the joys of thee, his Lord God. Likewise shew mercy to this people, that they may behave themselves reverently towards this their Pastor ; acknowledging him to be sent unto them from thee ; receiving his doctrine with all respect and honour, and submitting themselves unto his exhortations ; that they, by his word, believing in Christ, may be made partakers of life everlasting. Hear us, O Father, through thy well-beloved Son, who hath taught us thus to pray :

Our Father, &c.

THE MANNER OF ORDAINING ELDERS AND DEACONS,*

Either jointly, or each of them severally.

WELL-BELOVED in the Lord : you know that at divers times we have propounded and declared unto you the names of our brethren here present, who are chosen to execute the charge of *Eldership* [and *Deaconship*] in this congregation ; to know whether any thing could be produced, why they ought not to be ordained in the said calling. Whereupon, seeing that no man hath appeared before us, alleging any lawful exception against them, therefore we are at this present time to proceed in the name of the Lord to their ordination.

* *Or, brothers,* To this effect, you, brother,* who *if there be more than one to be ordained.* must be ordained, and all beside that be here present, are to hear out of the word of God a short declaration of the institution and charge of *Elders* [and *Deacons.*] Concerning the *Elders*, we must note that the word Elder, or Ancient, (being taken from the Old Testament, and signifying a person established in some honourable calling for the governing of others,) is attributed

* Also inserted from the Fourth Edition.—P. H.

unto two manner of persons that serve in the Church of Christ. For the Apostle saith, *The Elders that rule well, let them be had in double honour; especially they which labour in the word and doctrine.* Here we see in the Apostolic Church to have been two sorts of Elders; whereof the first did labour in the word and doctrine, and the other not. The first were Ministers of the word, and Pastors, who preached the Gospel, and administered the Sacraments: but the other, who laboured not in the word, and yet were likewise serving in the Church, had a special office; namely, the oversight of the Church, and the ruling of the same, together with the Ministers of the word. For Paul, having spoken of the offices of teaching, and of distributing [or *Deaconship*,] speaketh afterward of this office specially, saying, *He that ruleth, let him do it with diligence.* Likewise, in another place, among the gifts and offices which the Lord hath ordained in his Church, he doth mention *Governors*, or *Rulers*. This sort, then, of Church officers were to help and assist the other that preached the Gospel; as, in the Old Testament, the common Levites were joined to the Priests in the ministry of the Tabernacle, to be their helpers

Rom. xii. 8.

1 Cor. xii. 2.

in things which the Priests alone were not able to perform; remaining always offices distinct and several.

Moreover, it is good that such fellow-rulers be joined with the Ministers of the word; to the end that hereby all tyranny and dominion may more easily be banished out of the Church of God: the which may break in the sooner, when the Government consisteth but in one or very few persons. So that the Ministers of the word, and the Elders together, make one fellowship; being as a Church Council, and representing the whole Church. Whereupon the Lord Christ hath regard when he Matt. xviii. 17. saith, *Tell it unto the Church*: the which cannot be understood of all and every member of the Church severally; but most fitly of those that govern the Church, by the which they are elected.

First, there is required of the Elders, to have, with the Ministers of the word, an oversight of the Church that is committed unto them; carefully to look that every one behave himself conveniently in his profession and conversation; to admonish those that give offence; and to provide, as much as possible, that the Sacrament be not profaned. Like-

wise, according to the Christian discipline, to deal against the impenitent, and to receive again the penitent into the bosom of the Church: as not only it is made plain by the former sentence of Christ, but also by other testimonies of Scripture: that these things stand not by one or two persons only, but by many that are appointed for it.

Secondly, seeing the Apostle commandeth that all things among Christians shall be done comely and by order; and that no man, without lawful calling, ought to serve in the Church of Christ, as Christian order requireth: it belongeth also to the Elders to look to this; and, in all matters that fall out, appertaining to a good constitution and order of the Church, with good counsel to assist the Ministers of the word; yea, with counsel and comfort to serve the whole congregation.

Thirdly, it is their charge to have a special regard of the doctrine and life of the Ministers of the word: to the end that all things be serving for the edifying of the Church; and that no strange doctrine be taught: as we see the Apostle doth exhort, that diligent watch be held against the

1 Cor. v. 4.
2 Cor. ii. 6, 7.
1 Cor. xiv. 40.
Acts xx. 28, 29.

wolves that might enter into the sheepcote of Christ. For the performing whereof, the Elders are bound carefully to search the word of God, and to exercise themselves continually in the meditation of the mysteries of faith.

[Concerning the *Deacons*, we may read of their Acts vi. 1—5. original and institution in the Acts of the Apostles. For there we do find that in the beginning the Apostles themselves ministered to the poor; at whose feet the price of the sold goods were brought, and the distribution was done to every one according as his necessity required. But because after this there arose a murmuring, for that the widows of the Grecians were neglected in the daily ministering; by the admonition of the Apostles, certain men were chosen to supply this business of providing for the poor, that the Apostles might give themselves continually to prayer, and to the ministration of the word. From which time this hath been observed in the Church, as appeareth by Paul the Apostle; who, speaking of this charge, Rom. xii. 8. saith that *he who distributeth shall do it* 1 Cor. xii. 28. *with simplicity*. And elsewhere, speaking of the *Helpers*, he understandeth those that are appointed to help the poor and afflicted in their

need. Which places do sufficiently shew what the office is of the Deacons. Namely, first that they with fidelity and carefulness do gather and keep the alms and goods which are given to the poor; yea, labour besides with all diligence, that many good means may be found for the relief of the poor. The second part of their charge consisteth in the distribution; whereunto is requisite, not only discretion and prudence, lest they should give where is no need; but also a joyful mind and simplicity, to help the poor with a cheerful and merciful heart, as the Apostle requireth. To which purpose it is very good that they succour the poor and afflicted, not only with outward gifts, but likewise with comfortable consolations out of the word of God.]

To the end therefore, dear brethren, N. N. that each one of you here present may understand that your intention is to embrace, receive, and faithfully execute the foresaid charge,* (namely, each of you his own,) you are to answer to these questions:

First, I ask you, *Elders* [and *Deacons*,] whether you do not feel in your hearts that you are by the Church of God, and consequently by God

himself, severally called to this holy charge, (*or charges?*)

Secondly, whether you hold the scripture of the Old and New Testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrine contrary unto the same?

Thirdly, whether you promise to administer your charge, (as before it is described out of the same doctrine,) with all fidelity, according to your power: namely, you *Elders* N. N. in the Church-government, together with the Ministers of the word; [and you *Deacons* N. N. in the ministering of the poor?] Likewise, whether all of you do promise to live in a godly conversation, and to submit yourselves to the Churchly admonitions and censures, if you at any time offend against the good order of the Church?

Upon this they shall answer,

Yea, that we do.

Then the Minister saith,

THE Almighty God and Father grant unto you all his grace, that in this your charge you may behave yourselves faithfully and fruitfully with comfort.
Amen.

Then shall he admonish them, and the Congregation, in this manner :

LOOK then, ye *Elders*, that ye be diligent in governing the Church; that which (together with the Ministers of the word) is committed unto you. Be also good watchmen over the house and city of God, to admonish every one faithfully, and warn him of his destruction. Have a care to maintain the pureness of doctrine and the integrity of life in the Church of the Lord.

[And you, *Deacons*, be careful in the gathering of the alms, and circumspect and cheerful in bestowing them. Help the distressed; provide for the right widows and orphans: do good unto all men, but specially unto them which are of the household and family of faith.]

Be all of you faithful and trusty in your charge; and hold the mystery of faith in a pure conscience, shewing good example unto all the people. So shall you get to yourselves a good degree, and great liberty in the faith which is in Christ Jesus; and hereafter enter into the joy of your Lord.

On the other side, well-beloved Christians, receive these men as the servants of God. Esteem the

Elders that rule well, worthy of double honour : submit yourselves willingly to their oversight and rule. [Provide and furnish the Deacons of good means for the helping of the poor. Be beneficial, ye that are rich ; give liberally, and impart readily. And ye that are poor, be poor in spirit, and carry yourselves reverently towards your providers ; be thankful towards them, and murmur not. Follow Christ for the food of the soul, and not for bread' sake. Let him that hath stolen, or been burdensome to his neighbour, steal no more : but let him rather labour and work with his hands the thing which is good, that he may have to give to him that needeth.] Doing so, each for his own part, you shall receive of the Lord the reward of righteousness.

But seeing of ourselves we are unfit for this, let us call upon the Almighty God in this sort :

LORD, our God and merciful Father, we render thee thanks because it hath pleased thee, for the better furthering of thy Church, to appoint in the same, besides the Ministers of the word, *Rulers* [and *Helpers* ;] whereby thy congregation might be maintained in good peace and prosperous estate, [and the poor people relieved :] and that presently, in

this place, thou hast granted unto us men of good testimony, and endued with thy Spirit. We beseech thee, furnish them more and more of such gifts as they have need of in their administration ; namely, the gift of wisdom, readiness, and of discerning, [as also of beneficence ;] to the end that every one may behave himself duly in his charge : the *Elders* in having a careful regard to doctrine and conversation, to the keeping out the wolves from the sheepfold of thy well-beloved Son, and in admonishing and re-proving the disorderly and unruly ; [likewise the *Deacons* in collecting carefully, and in bestowing liberally and prudently, the alms of the poor ; as also in comforting them with thy holy word.] Grant both unto the *Elders* [and unto the *Deacons*] thy grace ; that they may go on constantly in their faithful work, and that they may never wax slow by reason of whatsoever pain, grief, trouble, or persecution of the world. Grant likewise thy divine blessing unto this people, especially committed unto their charge ; that they submit themselves willingly to the good admonition of the Elders, and give due honour unto them for their office' sake. [Grant unto the rich, liberal hearts towards the poor ; and unto the poor, a thankful spirit towards those that

help and minister unto them.] In such sort, that every one discharging himself in his calling, thy holy name thereby may be magnified, and the kingdom of Jesus Christ advanced : in whose name we conclude our prayer ; saying,

Our Father, &c.

OF TEACHERS.

THEIR OFFICE, ELECTION, AND ORDINATION.

THERE is also another sort of Ministers of the word, called Doctors or Teachers; whose Office is to instruct and teach doctrine, by expounding the word, teaching the principal points of religion, and providing with all diligence that the purity of the Gospel be not corrupted, either through ignorance or evil opinions.

The Doctor's Election and Ordination is as the Pastor's; saving that if there be a Pastor of that congregation, he is to be used with the Pastors of the next conference; and chiefly for that which otherwise is to be done by one of them: and that the prayer, trial, and words of Ordination, are to respect his special office.

OF ELDERS :

THEIR OFFICE, ELECTION, AND ORDINATION.

THE Elders must be men of good life, and godly conversation ; without blame, and all just suspicion ; careful for the flock, wise, and, above all things, fearing God.

Num. xi.
Acts xiv ; xvi.
Rom. xii.
Ephes. iv.
1 Cor. xii.
Jas. v.
1 Pet. v.

Whose office standeth in governing with the rest of the Ministers ; in consulting, admonishing, correcting, and ordering all things appertaining to the comely direction of the congregation. They differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. The election and ordination is to be as the Pastor's, at the first establishing of them in any congregation.

After, if any of the number shall want, then it may suffice to be ordered by the eldership of the congregation, in such sort (for other circumstances than are here mentioned) as in the election and ordination of the Ministers of the word ; the prayer, trial, words of ordination, respecting their special office.

OF THE DEACONS;

THEIR OFFICE, ELECTION, AND ORDINATION.

THE Deacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and finally endued with such virtues as St. Paul requireth in them. Their office is to gather the alms diligently, and faithfully to distribute it, with the consent of the Ministers and Elders: also to provide for the sick and impotent persons, having ever a diligent care that the charity of godly men be not wasted upon
Acts vi. report, discreet, of good conscience,
1 Tim. iii. charitable, wise, and finally endued
Rom. xii. with such virtues as St. Paul requireth in them.

Their office is to gather the alms diligently, and faithfully to distribute it, with the consent of the Ministers and Elders: also to provide for the sick and impotent persons, having ever a diligent care that the charity of godly men be not wasted upon
2 Thes. iii. ^a loiterers and idle vagabonds. Their election is to be made by the eldership, in such sort as hath been afore rehearsed in the Elders; and their ordination with prayer, and by words, respecting their special office.

 THE DEPOSITION OF CHURCH OFFICERS,

Upon just causes.

CONCERNING the Church officers, because Christ

reproveth them that espy a mote in another man's eye, and will not see a beam in their own; and for that the eye should be clearer than the rest of the body; the Minister of the word cannot be criminous but to the great hurt of the Church. Therefore it is to be understood, that there be certain faults which if they be found in a Minister, by like authority as he was elected he is to be deposed: as for example, for Papistry, or other heresy, Anabaptistry, for adultery, felony, for being a drunkard, an usurer, a gamester, or given to filthy lucre, with such like.

Other are not so grievous, if so be that after brotherly admonition he amend them; as for example, strange and unprofitable fashion in preaching and handling the scriptures, curiosity in seeking vain questions, negligence as well as in his sermons, and in studying the Scriptures, as in all other things concerning his vocation; scurrility, flattering, lying, backbiting, wanton words, deceit, covetousness, taunting, dissolution in apparel, gesture, and other his doings: which vices, as they be odious in all men, so in him that ought to be as an example
 * to others, they are in no wise to be
 suffered. * Matt. v.
Mark ix.

And if so be that, according to Christ's rule, being

▷ Matt. viii. ▷ brotherly advertised, he acknowledge
 Luke xvii. not his fault, and amend, he is to be
 Jas. v. deposed. The same rule is to be followed in like
causes with the rest that have charge in the
Church.

THE ORDER OF THE ECCLESIASTICAL DISCIPLINE.

The necessity of Discipline. As no city, town, house, or family can maintain their estate and prosper without policy and government; even so the Church of God, which requireth more purely to be governed than any city or family, cannot without spiritual policy and ecclesiastical discipline continue, increase, and flourish.

What Discipline is. And as the ^a word of God ^a Ephes. v. is the life and soul of this Church, so a godly order of discipline is as it were sinews in the body, which knit and join the members together with decent order and comeliness. It is a bridle to stay the wicked from their mischiefs: it is a spur to prick forward such as be slow and negligent: yea, and for all men it is the Father's rod, even in a readiness to chastise gently the faults committed, and to cause them afterward to live in more godly fear and reverence. Finally, it is an order left by God unto his Church, whereby men learn to frame their wills and doings according to the

law of God, by instructing and admonishing, yea, and by correcting and punishing all obstinate rebels and contemners of the same.

There are three causes chiefly which *For what causes it ought to be used.* should move the Church of God to the

executing of discipline. First, that men of evil conversation be not numbered among God's children, to their Father's ^b reproach, as if the Church of God were a sanctuary for naughty and vile persons. Secondly, that the good be not infected with accompanying the evil: which thing St. Paul foresaw, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, ^c A little leaven ^e maketh sour the whole lump of dough.

Thirdly, that a man thus corrected or excommunicated might be ^d ashamed of his fault, and so through repentance come to amendment: the which thing the Apostle calleth delivering to Satan, that his spirit may be saved in the day of the Lord; meaning that he might be punished with excommunication, to the intent his soul should not perish for ever.

This censure, correction, or discipline, may rise either upon private or public occasion: private, as

if a man offend either in manners or doctrine against thee, to admonish him brotherly between e him and thee. If so be he stubbornly resist thy charitable advertisements, or else by continuance in his fault declare that he amendeth not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his fault, he ought, as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that, according to public discipline, he either may be reformed, or else be punished as his fault requireth.

• Matt. xviii.
 Luke xvii.
 Jas. v.
 Levit. xix.
 2 Thes. iii.

Touching private admonition, three things are to be observed. First, that the admonitions proceed of a godly zeal and conscience, rather seeking to win our brother than to slander him. Next, that we be assured, that his fault be reproveable by God's word. And finally, that we use such modesty and wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault.

Besides private admonition, having great use to reform offenders in public discipline, the elder-

ship hath power of Ecclesiastical censures, to be used according as the quality of the offence shall require. These censures are, admonition, suspension, excommunication: which, in all tender regard and godly zeal of preserving the members of Christ from infection of sin, they are to use if they perceive any evil in any man, either offensive in example, or slanderous in manners, or unworthy his profession. As for example; if there be any person disobedient, traiterous, seditious, or covetous, any adulterer, or fornicator, forsworn thief, briber, false witness bearer, blasphemer, drunkard, slanderer, usurer, or dissolute, any heresy or sect, as Papistical, Anabaptistical, and such like; briefly, whatsoever † Ephes. v. it be that might [†] spot the Christian congregation, yea, rather, whatsoever is not to edification, ought not to escape either admonition or punishment.

And because it cometh to pass sometime in the Church of Christ, that when other remedies assayed profit nothing, they must proceed to the Apostolical rod and correction, which is, excommunication; it is ordained, that nothing be attempted in that behalf without the determination of the whole congregation. Wherein also they are to beware and take good heed,

that they seem not more ready to expel from the congregation, than to receive again those in whom they perceive worthy fruits of repentance to appear: neither yet to forbid him the hearing of sermons, which is excluded from the Sacraments, and other benefits of the Church, that he may have liberty and occasion to repent. Finally, that all punishments, corrections, censures, and admonitions stretch no further, than God's word with mercy may lawfully bear.

Rigour in punishment ought to be avoided.
God's word is the only rule of Discipline.

For the better execution of this holy discipline, the eldership of every particular congregation is every week to assemble for the oversight and guidance of that Church; that all things may be done to the furtherance of piety and true religion, and for the correction and punishment of offences to the contrary.

This may be sufficient for particular congregations: for the visitation whereof, and decision of causes which cannot be ended in them, and such like, Meetings, Conferences, and Synods of Ministers and Elders, chosen by particular churches and meetings, are to be held, as the Ministers for time, and place, and other circumstances shall think meet.

OF THE CIVIL MAGISTRATE'S
AUTHORITY,

In causes of the Church.

BESIDES this discipline of the Church, we profess that Almighty God hath placed the Sovereign Magistrate in the highest authority upon earth next under him, within their dominions, over all persons and causes, as well ecclesiastical as civil, to see and command the ordering of them, as by his most holy word he hath appointed. Therefore, if any thing shall be otherwise done by negligence, contempt, or any other cause, we acknowledge that by such authority they not only may, but also ought to enforce every one, as well of the Ministry, and other charge in the Church, as those which are of the civil estate, to walk in their calling as by the word of God they are taught to do; and to punish the transgressors by the civil power committed unto any such magistrates, with temporal punishment, in body, liberty, or goods, as the quality and condition of the offence in justice shall require.

FINIS.

Colophon subjoined to the original edition :—

MIDDLEBVRGH,

By Richard Schilders, Printer to the
States of Zealande.

1586.

Cum Priuilegio.



APPENDIX.





A B O O K E

OF THE FORME
of common pray-
*ers, administration of the Sacra-
ments: &c. agreeable to Gods Worde,
and the use of the reformed*
CHVRCHES.

The contents of this Booke, are contained
in the page following.

1 CORINTH. i. 11.

*No man can lay any other foundation, then that
which is layde, euen Christ Jesus.*

AT LONDON ;
Printed by Robert Walde-graue.



THE CONTENTS OF THE BOOK.

1. *The Confession of the Christian Faith.*
2. *The Order of electing Ministers, Elders, and Deacons.*
3. *The Assembly of the Ministry.*
4. *An Order for the Interpretation of the Scriptures.*
5. *A Confession of our Sins used before the Sermon.*
6. *A General Prayer after the Sermon for the whole Estate of Christ's Church.*
7. *Other Sorts of Prayer to be used after the Sermon, the Sunday, and Day of Public Prayer.*
8. *The Ministration of Baptism, and the Lord's Supper.*
9. *The Form of Marriage, the Visitation of the Sick, and the Manner of Burial.*
10. *An Order of Ecclesiastical Discipline.*



A CONFESSION OF THE FAITH
OF THE CHURCHES OF ENGLAND.

OF THE PASTORS,
THEIR OFFICE, ELECTION, AND ORDINATION.

What things are chiefly required in the Pastors.

Of their Office and Duty.

Of their Election and Ordination.

OF DOCTORS,
THEIR OFFICE, ELECTION, AND ORDINATION.

OF ELDERS,
THEIR OFFICE, ELECTION, AND ORDINATION.

OF THE DEACONS,
THEIR OFFICE, ELECTION, AND ORDINATION.

THE WEEKLY ASSEMBLY
OF THE MINISTERS AND ELDERS.

OF PUBLIC EXERCISES IN THE ASSEMBLY.

Interpretation of the Scriptures.

The Confession of our Sins, used before the Sermon.

A Prayer for the whole State of Christ's Church.

*Another Prayer that may sometimes be used after
the Sermon.*

Another Prayer.

THE ORDER OF BAPTISM.

THE MANNER OF ADMINISTERING THE
LORD'S SUPPER.

THE FORM OF MARRIAGE.

THE VISITATION OF THE SICK.

OF BURIAL.

THE ORDER OF THE ECCLESIASTICAL
DISCIPLINE.

At the end of the PUBLIC PRAYERS, after the APOSTLES' CREED,
(see pp. 39 and 134,) *follows:—*“ Give us likewise, O Lord,
increase of obedience to thy holy commandments, declared
unto us in the xx. chap. of Exodus, in these words :

I am the Lord thy God, &c.

These graces, and what other needful for us and thy whole
Church, grant us, O Lord, for thy beloved Son Christ Jesus ;
in whose name we ask them, as he hath taught us :

Our Father, &c.”

*At the end of the ORDER OF ECCLESIASTICAL DISCIPLINE, (see
p. 105,) follows:—*“ In this order : of every twelve Churches
a meeting, which may be called a Conference ; another, of
all such congregations in a shire, which may be called the
Great Conference : and of Synods, the Provincial, rising of
the delegates of twelve Great Conferences ; and the National
of all the Provincial Synods. Provided that nothing be done
contrary to any order set down in this book.”

. The Title-page and Table of Contents belonging to the original edition of the Puritan Prayer-Book by Waldegrave are thus introduced, followed by an abstract of the arrangement in detail, to enable the reader to judge how far that edition is represented in the Middleburgh reprints, and how far in the Settled Order following. The only two sentences of the original, omitted in all the subsequent editions, are also added.—P. H.

TITLE TO THE ORIGINAL EDITION.

The Settled Order of Church-Government, Liturgie, and Discipline, for the rooting out of all Popery, Heresie, and Schisme, according to the Forme published by the Assembly of the Kirk of Scotland, and paralleld to the best Reformed Protestant Churches in Christendome: and most humbly presented to the learned Assembly of Divines now congregated at Westminster, by the authority of both Houses of Parliament, for the Reformation of abuses in the government of the Church. 1 Cor. iii. 11. For other foundation can no man lay than that is laid, which is Jesus Christ. London: Printed for Great Britaiue, in the Yeere of the Churches' Reformation. 1644.

TO OUR BRETHREN IN ENGLAND AND
ELSEWHERE,

Which love Jesus Christ unfeignedly,

MERCY AND PEACE.

IT is more evident and known to all men, than *God's great* well considered and faithfully received of *benefits bestowed* many, with what great mercies and especial *upon England.* graces God endued our country of England in these latter days: when from idolatry he called us to the knowledge of

the Gospel, and of no people made us his people, a holy people, the people of God: sending us a King most godly, learned, zealous, wise, and such a one as never sat in that royal chair before: God's word universal spread over all the land, repentance preached, Christ's kingdom offered, sin rebuked: so that none could excuse himself, either that he had not heard, or else was not taught, God's holy Gospel. Yet it came to pass, and this day that is verified on us, which the Lord reproveth Israel for, saying, I have stretched forth my hands all the day long unto a people that believeth not, but rebelleth against me, and walk after their own imaginations.

The cause of For whose ways were not corrupt? Even
God's plagues from the highest to the lowest, from top to toe,
in England. there was no part sound. Such contempt of
 God's word, as well on their behalf to whom charge of preach-
 ing was committed, as, on the other side, negligence to hear
 and learn to frame their lives according thereunto; that if
 the Lord had not hastened his plague and prevented, it would
 certainly have come to pass which those wicked men of
 Anathoth said to the prophet Jeremiah, Speak no more to us
 in this name of the Lord. The which unkindness and con-
 tempt would God we could as earnestly repent, as we now
 feel the lack of these accustomed mercies! For now the day
 of our visitation is coming, and the Lord hath brought the
 plagues upon us, whereof before we were admonished, and
 most justly menaced. For the false prophets are sent forth
 with lies in their mouths to deceive England: and the scarcity of
 God's word is so great, that although they seek it from one sea-
 coast to another, yet they cannot find it; but as men affamished

devour the pestiferous dung of Papistry, to the poisoning of their own souls.

Let us therefore, brethren, turn wholly to *The only means* the Lord, by repentance, fasting, and prayer; *for England to* earnestly beseeching him to receive us once *recover God's fa-* again to his favour, who willeth not the death *vour and mercy.* of a sinner, but his amendment, offering himself to all them that in their necessity seek unto him, and like a most merciful Father proveth all remedies for our bettering: not cruelly punishing to destroy us, but gently chastising to save us.

Beware, then, ye harden not your hearts against this merciful Lord, and tempt him as the stubborn Jews did: whom he therefore delivered up into their enemies' hands, to perish with the sword, hunger, and pestilence. For God will not be mocked, but, like a consuming fire, will destroy as well the wicked contemners of his word as the crafty dissemblers, which go about to measure God by their fantasies: not considering that they heap damnation against themselves in the day of his anger; which now already is kindled, and beginneth to flame, to the condemnation of their souls and bodies, who, knowing Jesus Christ to have once fully satisfied for our sins, cease not daily, either in heart, mouth, or outward consent, to blaspheme his precious death, and (as much as in them lieth) crucify him anew.

Do you not remember that idolaters have no *Horrible plagues* portion in the kingdom of God, but are thrown *for idolatry.* into the lake of fire and brimstone, where their worm shall never die? Cannot the examples of God's fearful judgments move you; who spared not his very angels when they trespassed,

hut hitherto reserveth them in hell-chains, to be tormented in the day of the Lord? And will he then favour idolaters, dissemblers, blasphemers, mockers, contemners? and not rather in this life verify that which the Holy Ghost pronounceth against the children of God's wrath, who, because they do not receive the truth for their salvation, are led by lies to their endless condemnation? At the least, let God's forewarnings somewhat move you to pity your own state; who for your instructions suffereth your own brethren amongst you to die so terribly, some in despair, others to kill themselves, and many uttering most horrible blasphemies, even to their last breath. The which things are so fearful for us to hear, that we tremble in thinking thereupon.

The Mass wicked and blasphemous. If you will, therefore, be counted in the number of God's people, and be so indeed, look not backward from the plough, return not to your vomit, how not your knee to Baal, pollute not the temples of the Holy Ghost in presenting yourselves to that wicked and most blasphemous Mass, with such like idols: but either stand in the truth, and so rather obey God than man; or else follow God's calling, who hath so mercifully provided for you, moving the hearts of all godly rulers and magistrates to pity your state, and do you good, so that at Emden, Wessel, Franckfort, and in this city, he hath appointed godly Churches, wherein you may learn to fear him, repent your sins, amend your lives, and recover again his favour and mercy.

And because there is no way more ready or sure to come to him, then by framing our lives altogether to his blessed will

revealed unto us in his word; we, to whom though God hath given more liberty, yet no less lamenting your bondage, than rejoicing in our own deliverance from that Babylonian slavery and Antichristian yoke, have earnestly endeavoured, amongst other things, which might bring us to the worthy consideration of God's word, to frame our lives, and reform our state of religion in such sort, that neither doubt of the certainty thereof should make us fear, nor yet men's judgment discourage us, and cause us shrink from this enterprise most acceptable to God, comfortable to his Church, and necessarily appertaining to every Christian man's duty.

We, therefore, not as the greatest Clerks of all, but as the least able of many, do present unto you, which desire the increase of God's glory, and the pure simplicity of his word, a form and order of a Reformed Church limited within the compass of God's word, which our Saviour hath left unto us only sufficient to govern all our actions by; so that whatsoever is added to this word by man's device, seem it never so good, holy, or beautiful, yet before our God, which is jealous, and cannot admit any companion or counsellor, it is evil, wicked, and abominable. For he that is the wisdom of the Father, the brightness of his glory, the true light, the word of life, yea, truth and life itself, can he give unto his Church (for the which he paid the ransom of his blood) that which should not be a sufficient assurance for the same? Can the word of truth deceive us? the way of life misguide us? the word of salvation damn us?

*The word of
God the only
foundation of
this book.*

*To mingle
man's dreams
with God's word
is wicked.*

God keep us from such blasphemies, and so direct our hearts with his Holy Spirit, that we may not only content ourselves with his wisdom, but so rejoice in the same, that we may abhor all things which are contrary.

Religion was not perfectly reformed in England. The which considerations, dear brethren, when we weighed with reverent fear and humbleness; and also knowing that negligence in reforming that religion which was begun in

England, was not the least cause of God's rods laid upon us; having now obtained, by the merciful providence of our Heavenly Father, a free Church for all our nation in this most worthy city of Geneva, we presented to the judgment of the famous man, John Calvin, and others learned in these parts,

The approbation of the godly learned. the Order which we minded to use in our Church: who approving it as sufficient for a Christian

congregation, we put the same in execution; nothing doubting but all godly men shall be much edified thereby. And as for the Papists, or malicious men and ungodly, we have not laboured to satisfy them, because we knew no sovereign medicine for their cankered sore, except it may please God by our prayers to be merciful to them, and call them home, if they be not already forsaken.

Custom preferred to knowledge. But yet, forasmuch as there are some, which, through continuance in their evil, rather delighting in custom than knowledge, cannot suffer that men should once open their mouths against certain old and received ceremonies, we thought good, in this place, somewhat to touch that scrupulosity. For as ceremonies grounded upon God's word, and approved in the New Testament, are

commendable, (as the circumstance thereof doth support;) so those that man hath invented, though he had never so good occasion thereunto, if they be once abused, import a necessity, hinder God's word, or be drawn into a superstition, without respect ought to be abolished.

For if Hezekiah was commended by the Holy Ghost for breaking in pieces the brazen serpent which Moses had erected by commandment, and now had continued above eight hundred years; (which thing of itself was not evil, but rather put men in remembrance of God's benefit; yet because it began to minister occasion to the people to commit idolatry, was not to be borne withal:) how much more ought we to take heed that through our occasion men commit not idolatry with their own imaginations and fantasies! It was not without great cause commanded by Almighty God that the places and other appurtenances, which had served to idolatry, should be utterly consumed; lest babes and children, through occasion remembering the same, should fall into like inconvenience. And think you that we ought to be wiser, and not rather take heed, that those things which the Papists and other idolaters have invented by man, may not enter into Christ's Church; as well to the end that the weak be not confirmed in their error, as that we may altogether separate ourselves from that idolatrous Babylon, and temple of Belial, wherewith Christ hath no concord nor agreement?

There was no one ceremony more ancient, nor yet of better authority, than the washing of the disciples' feet; which was observed a long time in the Church, and instituted by Christ

himself: yet when some were persuaded that it was a portion of the Lord's Supper, and others thought it served instead of Baptism, the godly Churches in St. Augustine's time thought it better to leave that which was ordained for a good use, than by retaining the same confirm an error or superstition. The Corinthians, for the relief of the poor, and to increase brotherly amity together, did institute a feast immediately after the Lord's Supper: but how sharply St. Paul did reprehend the same, condemning, in comparison, that men should add any thing to the Lord's institution, it appeareth by that he saith, I have received of the Lord that which I gave you.

We read also that Hezekiah and his nephew Josiah restored the use of the Passover, which had been a very long time discontinued; but in the ministration thereof, they observed none other ceremonies than God had left to Moses from the beginning. Circumcision, likewise a Sacrament, was evermore after one sort ministered, even as the Lord commanded it.

Great contention in Christ's Church in all ages for the maintenance of unprofitable ceremonies. But such is the nature of flesh, it will be wise, and have a stroke in God's doings: yea, how wilfully it causeth man to maintain his own fantasies, it is manifest to them which have perused the ancient records of the Church. For beginning at Jerusalem, and so coming to the

rest of the Churches, as Constantinople, Antioch, Alexandria, and Rome, he shall see plainly that their greatest disturbance and overthrow chanced through ceremonies. What conflict was at all times betwixt the Latin and Greek Churches for the same, no Christian can consider without tears. And was there any thing more objected against St. Paul, both of the Galatians

and also of others, than that he would not observe the ceremonies as the chief Apostles did? And yet he kept them, whilst any hope was to gain the weak brethren; and therefore circumcised Timothy: but when he perceived that men would retain them as necessary things in the Church, he called that which before he made indifferent, wicked and impious, saying that whosoever was circumcised, Christ could nothing profit them, fearing also lest he had taken pains amongst them in vain, which joined Christ with beggarly ceremonies.

Therefore, dear brethren, being hereby persuaded, and with many more reasons confirmed, (which opportunity permitteth not here to write,) we have contented ourselves with that wisdom which we have learned in God's book, where we be taught to preach the word of God purely, minister the Sacraments sincerely, and use prayers, and other orders thereby approved, to the increase of God's glory, and edification of his holy people. As touching preaching, forasmuch as it is allowed of all godly men, we may at this time leave the probation thereof; and also for the ministration of the two Sacraments, our book giveth sufficient proof.

But because prayers are after two manner of *Singing* *nasorts*, that is, either in words only, or else with *tural* song joined thereunto; and this latter part, as well for lack of the true use thereof, as due consideration of the same, is called by many into doubt, whether it may be used in a Reformed Church; it is expedient that we note briefly a few things pertaining thereunto. St. Paul, giving a rule how men should sing, first saith, I will sing in voice, and I will sing with understanding. And in another place, shewing what songs

should be sung, exhorteth the Ephesians to edify one another with psalms, songs of praise, and such as are spiritual, singing in their hearts to the Lord with thanksgiving. As if the Holy Ghost would say that the song did inflame the heart to call upon God, and praise him with a more fervent and lively zeal. And as music or singing is natural unto us, and therefore every man delighteth therein; so our merciful God setteth before our eyes how we may rejoice and sing to the glory of his name, recreation of our spirits, and profit of ourselves.

Singing abused by the Papists. But as there is no gift of God so precious or excellent, that Satan hath not after a sort drawn to himself and corrupt, so hath he most impudently abused this notable gift of singing: chiefly by the Papists his ministers; in disfiguring it, partly by strange language that cannot edify, and partly by a curious wanton sort; hiring men to tickle the ears and flatter the fantasies, not esteeming it as a gift approved by the word of God, profitable for the Church, and confirmed by all antiquity. As, besides other places, is

Singing used in the Primitive Church, even in the Apostles' time. most manifest by the words of Pliny, called the Younger; who when he was deputy in Asia unto the Emperor Trajan, and had received charge to enquire out the Christians to put them to death, writ, amongst other things touching the Christians, that their manners were to sing verses, or psalms, early in the morning to Christ their God. If any peradventure would doubt when or by whom these Churches, or assemblies, were instituted; it is likewise evident that St. John the Apostle, who, although in Domitian's time he was banished

in the Isle Patmos, yet when Nerva, his successor, and next before Trajan, reigned, returned to Ephesus, and so planted the Churches, as the histories report. Seeing, therefore, God's word doth approve it, antiquity beareth witness thereof, and best Reformed Churches have received the same; no man can reprove it, except he will contemn God's word, despise antiquity, and utterly condemn the godly Reformed Churches.

And there are no songs more meet than the *What songs we* Psalms of the prophet David, which the Holy *ought to delight* Ghost hath framed to the same use, and com- *in and use.* mended to the Church, as containing the effect of the whole Scriptures; that hereby our hearts might be more lively touched, as appeareth by Moses, Hezekiah, Judith, Deborah, Mary, Zachariah, and others, who, by songs and metre, rather than in their common speech and prose, gave thanks to God for such comfort as he sent them.

Here it were too long to entreat of the metre: *Read Moses* but forasmuch as the learned doubt not thereof, *Chabib, in his* and it is plainly proved that the Psalms are not *books, called,* only metre, and contain just cæsures, but also *Psalms in me-* have grace and majesty in the verse more than *tre in the He-* (in) any other places of the scriptures; we need not to enter *brew tongue.* into any probation. For they that are skilful in the Hebrew tongue, by comparing the Psalms with the rest of the scriptures, easily may perceive the metre. And to whom is it not known, how the Holy Ghost by all means sought to help our memory, when he fashioned many Psalms according to the letters of the alphabet, so that every verse beginneth with the

letters thereof in order? Sometimes A beginneth the half verse, and B the other half; and, in another place, three verses, yea, and eight verses with one letter, even the Psalm throughout: as if all men should be inflamed with the love thereof, hoth for variety of matter, and also briefness, easiness, and delectation.

Now to make you privy also why we altered the rhyme (in certain places) of him whom, for the gifts that God had given him, we esteemed and revered, this may suffice, that in this our enterprise we did only set God before our eyes; and therefore weighed the words and sense of the Prophet, rather considering the meaning thereof than what any man had written: and chiefly heing in this place, where, as most perfect and godly judgment did assure us, and exhortations to the same encourage us, we thought it better to frame the rhyme to the Hebrew sense, than to bind that sense to the English metre; and so either altered for the better in such places as he had not attained unto, or else, where he had escaped part of the verse, or sometimes the whole, we added the same: not as men desirous to find fault, hut only as such which covet to hide them, as the learned can judge.

The causes for which this Catechism is to be preferred to others. It remaineth, last of all, that you understand the reasons which moved us to choose out and follow this Catechism of Geneva rather than any other. For considering that the true use of a Catechism is to instruct a Christian fully in all points of belief, and Christian religion; and wherein this is most easily, orderly, and perfectly taught, that to be the best: we could find none in so great a number, which either for the facility is

equal, or else for the perfection to be compared. Moreover, the dangers which hang over Christ's Church in these days moved us very much: for as men may see present signs of certain barbarousness, and puddles of errors which are like to enter into the Church of God; so there is no better preservation against the same, than if all godly Churches would agree in one kind of doctrine and Confession of Faith, which in all points were agreeable to God's holy word: that our posterity might be confirmed by the universal example of Christ's Church against all heresies, persecutions, and other dangers; perceiving that it is not only the doctrine of one man, but the consent of the whole Christian Church, and that wherein all youth hath been brought up and trained (in.) The which thing seeing none hath so far performed, nor yet is in *It is trans-* such towardness to the same, as this Catechism *lated almost into* is, (being for the worthiness thereof, also trans- *all languages.* lated into Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English,) we could do no less but willingly and gladly embrace the same.

Wherefore we, being now under the same *Judge our* cross of affliction that you, our dear brethren, *doings by the* are, and yet altogether the children of God, our *word of God.* merciful Father, through Jesus Christ; desire you, in his name, with judgment to read our doings, trying them only by the touchstone of his word: that either if they be found faulty, they may be rejected, or else if they be profitable, God may be glorified, his Church edified, and the malicious confounded.

Farewell, dear brethren, and let us pray to our loving God, that he would be merciful unto us, restore his holy word, com-

fort and strengthen his children, and, finally, confound Satan, Antichrist, and all his enemies.

At Geneva, the 10th of February, Anno 1556.

The Confession of our Faith, which are assembled in the English Congregation at Geneva.

I believe and confess—So be it. (pp. 7—16.*)

OF THE MINISTERS, AND THEIR ELECTION.

What things are chiefly required in the Ministers.

Let the Church first—at his hand. (pp. 71, 72.)

Of their Office and Duty.

Because the charge—without confusion. (p. 72.)

THE MANNER OF ELECTING THE PASTORS
OR MINISTERS.

THE Ministers and Elders, at such time as there wanteth a Minister, assemble the whole Congregation; exhorting them to advise and consider who may best serve in that room and office. And if

* The numerals refer throughout to the pages of the Middleburgh Liturgy, in the preceding portion of the volume.—P. H.

there be choice, the Church appoint two or three, upon some certain day, to be examined by the Ministers and Elders.

First, as touching—appear unto them. (p. 73.)

Secondly, they are—through his occasion. (p. 73.)

Which being severally done, they signify unto the congregation, whose gifts they find most excellent, and profitable for that ministry: appointing, by a general consent, eight days at the least, that every man may diligently enquire of his life and manners.

At the which time also the Minister exhorteth them to humble themselves to God by fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if, in the mean season, any thing be brought against him, whereby he may be found unworthy by lawful probations, then is he dismissed, and some other presented. If nothing be alleged, upon some certain day, one of the Ministers, at the morning sermon, presenteth him again to the Church, framing his sermon, or some part thereof, to the setting forth of his duty.

Then at afternoon, the sermon ended, the Minister exhorteth them to the election, with the invocation of God's name; directing his prayer as God shall

move his heart. In like manner, after the election, the Minister giveth thanks to God, with request of such things as shall be necessary for his office. After that he is appointed Minister, the people sing a psalm and depart.

OF THE ELDERS; AND AS TOUCHING THEIR OFFICE AND ELECTION.

The Elders must be—attempt any thing. (p. 97.)

And if any of the just number want, the Minister, by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order which was used in choosing the Ministers.

OF THE DEACONS; AND THEIR OFFICE AND ELECTION.

The Deacons—the Ministers and Elders. (p. 98.)

¶ We are not ignorant that the Scriptures make mention of a fourth kind of Ministers left to the Church of Christ; which also are very profitable where time and place doth permit. But for lack of opportunity, in this our dispersion and exile, we cannot well have the use thereof: and would to God it were not neglected, where better occasion serveth!

These Ministers are called Teachers, or Doctors; whose office is to instruct and teach the faithful in sound doctrine, pro-

viding with all diligence that the purity of the Gospel be not corrupt, either through ignorance, or evil opinions. Notwithstanding, considering the present state of things, we comprehend under this title such means as God hath in his Church, that it should not be left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore, to term it by a word more usual in these our days, we may call it the Order of Schools; wherein the highest degree, and most annexed to the ministry and government of the Church, is the exposition of God's word, which is contained in the Old and New Testaments.

But because men cannot so well profit in that knowledge, except they be first instructed in the tongues and human sciences, (for now God worketh not commonly by miracles;) it is necessary that seed be sown for the time to come, to the intent that the Church be not left barren and waste to our posterity: and that schools also be erected, and colleges maintained, with just and sufficient stipends, wherein youth may be trained in the knowledge and fear of God: that in their ripe age they may prove worthy members of our Lord Jesus Christ, whether it be to rule in civil policy, or to serve in the spiritual ministry, or else to live in godly reverence and subjection.

*The Weekly Assembly of the Ministers, Elders, and
Deacons.*

To the intent that the ministry of God's word may

be had in reverence, and not brought to contempt, through the evil conversation of such as are called thereunto; and also that faults and vices may not, by long sufferance, grow at length to extreme inconveniences; it is ordained that every Thursday the Ministers and Elders, in their Assembly or Consistory, diligently examine all such faults and suspicions as may be espied not only amongst others, but chiefly amongst themselves, lest they seem to be culpable of that which our Saviour Christ reprov'd in the Pharisees, who could espy a mote in another man's eye, and could not see a beam in their own.

And because the eye ought to be more clear than the rest of the body, the Minister may not be spotted with any vice, but to the great slander of God's word, whose message he beareth. Therefore it is to be understood that there be certain faults which if they be dep'rehended in a Minister, he ought to be deposed; as heresy, Papistry, schism, blasphemy, perjury, fornication, theft, drunkenness, usury, fighting, unlawful games, with such like.

Others are—to be suffered: (p. 99.) especially if so be that, according to God's rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

EVERY week once the congregation assemble to hear some place of the Scripture orderly expounded. At which time it is lawful for every man to speak or enquire, as God shall move his heart, and the text minister occasion; so it be without pertinacy or disdain, as one that rather seeketh to profit than to contend. And if so be any contention arise, then such as are appointed Moderators, either satisfy the party, or else, if he seem to cavil, exhort him to keep silence; referring the judgment thereof to the Ministers and Elders, to be determined in their assembly before mentioned.

¶ When the Congregation is assembled, at the hour appointed, the Minister useth one of these two Confessions, or like in effect; exhorting the people diligently to examine themselves, following in their hearts the tenour of his words.

A Confession of our Sins, framed to our time, out of the ninth chapter of Daniel.

O LORD GOD, which art mighty and dreadful, thou that keepest covenant, and shewest mercy to them that love thee, and do keep thy commandments:

We have sinned, we have offended, we have wickedly and stubbornly gone back from thy laws and precepts. We would never obey thy servants the prophets, that spake in thy name to our kings and princes, to our forefathers, and to all the people of our land. O Lord, righteousness belongeth unto thee: unto us pertaineth nothing but open shame, as it is coming to pass this day unto our miserable country of England; yea, unto all our nation, whether they be far or near, through all lands wherein they are scattered, for the offences that they and we have committed against thee: so that the curses and punishments which are written in thy Law are now poured upon us, and thou hast performed those words wherewith thou didst threaten us and our rulers that governed us, in bringing the same plagues upon us which before were threatened. And yet, notwithstanding, both they and we proceed in our iniquity, and cease not to heap sin upon sin.

How miserable it is to return to the old vomit. For they which once were well instructed in the doctrine of thy Gospel, are now gone back from the obedience of thy truth, and are turned again to that most horrible idolatry, from the which they were once

called by the lively preaching of thy word. And we, alas! to this day, do not earnestly repent us of our former wickedness; neither do we rightly consider the heaviness of thy displeasure. Such is thy just judgment, O Lord, that thou punishest sin by sin, and man by his own inventions; so that there can be no end of iniquity, except thou prevent us with thy undeserved grace.

Therefore convert us, O Lord, and we shall be converted: for we do not offer up our prayers trusting in our own righteousness, but in thy manifold mercies. And although thou hast once, of thy especial grace, delivered us from the miserable thralldom of error and blindness, and called us many times to the sweet liberty of thy Gospel, (which we, notwithstanding, have most shamefully abused, in obeying rather our own lusts, and affections, than the admonitions of thy prophets;) yet we beseech thee once again, for thy name's sake, to pour some comfortable drop of thy accustomed mercies upon us. Incline thine ears, and open thine eyes, to behold the grievous plagues of our country, the continual sorrows of our afflicted brethren, and our woeful banishment.

Let all people take heed by our example. And let all our afflictions and just punishments be an admonition and warning to other nations, amongst whom we are scattered, that with all reverence they may obey thy holy Gospel : lest, for like contempt, in the end, like or worse plagues fall upon them. Wherefore, O Lord, hear us ; O Lord, forgive us ; O Lord, consider and tarry not over long ; but for thy Son Jesus Christ's sake, be merciful unto us, and deliver us. So shall it be known to all the world, that thou only art the self-same God, that ever shewest mercy to all such as call upon thy holy name.

Another Confession for all states and times.

O Eternal God—So be it. (pp. 17—19.)

¶ *This done, the people sing a Psalm all together, in a plain tune : which ended, the Minister prayeth for the assistance of God's Holy Spirit, as the same shall move his heart ; and so proceedeth to the Sermon, using after the Sermon this prayer following, or such like :*

A Prayer for the whole estate of Christ's Church.

Almighty God—to thy fold. (pp. 19—22.)

Moreover, because the hearts of *For the pro-*
 rulers are in thy hands, we beseech *perous estate of*
 thee to direct and govern the hearts of *Geneva.*
 all kings, princes, and magistrates, to whom thou
 hast committed the sword. Especially, O Lord,
 according to our bounden duty, we beseech thee to
 maintain and increase the honourable estate of this
 city, into whose defence we are received; the ma-
 gistrates, the council, and all the whole body of
 this common-weal. Let thy fatherly favour so
 preserve them, and thy Holy Spirit so govern their
 hearts, that they may in such sort execute their
 office, that thy religion may be purely maintained,
 manners reformed, and sin punished according to
 the precise rule of thy holy word.

And for that—all their troubles. (p. 23.)

And as we be bound to love and *For England.*
 honour our parents, kinsfolks, friends, and country,
 so we most humbly beseech thee to shew thy pity
 upon our miserable country of England, which once
 through thy mcrey was called to liberty, and now for
 their and our sins is brought unto most vile slavery,
 and Babylonical bondage.

Root out from thence, O Lord, all ravening

wolves, which, to fill their bellies, destroy thy flock: and shew thy great mercies upon those our brethren which are persecuted, cast in prison, and daily condemned to death, for the testimony of thy truth. And though they be utterly destitute of all man's aid, yet let thy sweet comfort never depart from them; but so inflame their hearts with thy Holy Spirit, that they may boldly and cheerfully abide such trial as thy godly wisdom shall appoint. So that at length, as well by their death as by their life, the kingdom of thy Son Jesus Christ may increase, and shine through all the world: in whose name we make our humble petitions unto thee, as he hath taught us:

Our Father, which art in heaven, &c.

ALMIGHTY and everliving God, vouchsafe, we beseech thee, to grant us perfect continuance in thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make our confession, saying:

I believe in God, &c.

Then the people sing a Psalm; which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth:

The Lord bless us, &c. (Numb. vi.)

The grace of our Lord, &c. (2 Cor. xiii.)

¶ It shall not be necessary—done conveniently. (pp. 40, 41.)

THE ORDER OF BAPTISM.

¶ First note, that forasmuch—this question. (p. 42.)

Do you present this child to be baptized, earnestly desiring that he may be ingrafted in the mystical body of Jesus Christ?

The Answer.

Yea, we require the same.

The Minister proceedeth,

Then let us—this child instructed. (pp. 42—48.)

Then the Father (or, in his absence, the Godfather) shall rehearse the Articles of his Faith. Which done, the Minister, exhorting the people to pray, saith in this manner, or such like, kneeling :

Almighty and everlasting—So be it. (pp. 48—51.)

THE MANNER OF THE LORD'S SUPPER.

¶ The day when—say as followeth. (p. 51.)

Let us mark—kinds of death. (pp. 51—53.)

Therefore, if any of you be a blasphemers of God,

an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table; lest, after the taking of this holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul.

Judge therefore—now and ever. (pp. 54—56.)

¶ *The Exhortation ended, the Minister cometh down from the pulpit, and sitteth at the table, every man and woman in like wise taking their place as occasion best serveth: then he taketh bread, and giveth thanks, either in these words following, or like in effect:*

O Father—for ever and ever. (pp. 56—59.)

¶ This done, the Minister breaketh the bread, and delivereth it to the people, who distribute and divide the same amongst themselves, according to our Saviour Christ's commandment, and in like wise giveth the cup. During the which time some place of the Scriptures is read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signs of bread and wine, which are called the visible word: but that our hearts and minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after the action is done, he giveth thanks, saying:

Most merciful Father,—So be it. (p. 60.)

The action thus ended,—and depart. (p. 61.)

THE FORM OF MARRIAGE.

¶ After the Banns or Contract—as followeth. (p. 62.)

The Exhortation.

Dearly beloved brethren,—So be it. (pp. 62—68.)

Then is sung the 128th Psalm, Blessed are they that fear the Lord, &c. or some other, appertaining to the same purpose.

THE VISITATION OF THE SICK.

Because—the disease requireth. (p. 68.)

And if he perceive him to want any necessaries, he not only relieveth him according to his ability, but also provideth by others that he may be furnished sufficiently.

Moreover the party—to the congregation. (p. 69.)

OF BURIAL.

THE corpse is reverently brought to the grave, accompanied with the congregation, without any

further ceremonies; which being buried, the Minister goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and resurrection.

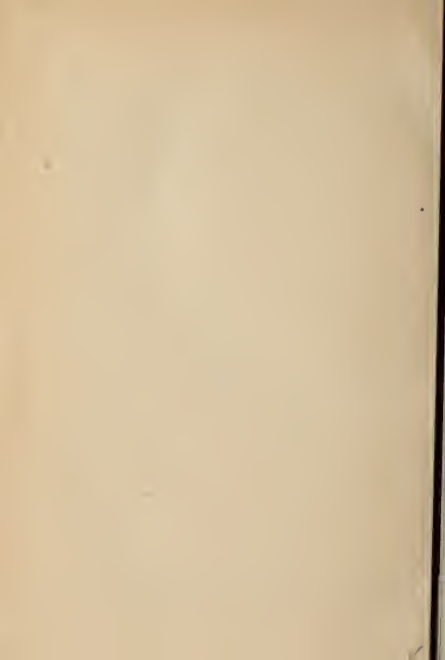
THE ORDER OF THE ECCLESIASTICAL DISCIPLINE.

As no city—fault requireth. (pp. 101—103.)

And here, as touching private discipline, three things are to be noted. First, that our admonitions proceed of a godly zeal and conscience, rather seeking to win our brother, than to slander him. Next, that we be assured that his fault be reprobable by God's word. And finally, that we use such modesty and wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertain to many, or be known of divers, that our admonition be done in presence of some of them. Briefly, if it concern the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers and Seniors, to whom the policy of the Church doth appertain.

Also in public discipline it is to be observed, that the Ministry pretermitt nothing at any time unchastised with one kind of punishment or other ; if they perceive any thing in the Congregation, either evil in example,—may lawfully bear. (pp. 104, 5.)

FINIS.



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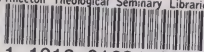
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